Phil+Rel.

The Christian Century

PUBLISHED WEEKLY

Religious Liberty in Spain
By W. E. Garrison

Japan's Christian University
An Editorial

The Stature of Bishop Dibelius
By Ewart E. Turner

From Victory to Peace
An Editorial

OCTOBER 11, 1950

In This Issue

W. E. Garrison

is, of course, literary editor of The Christian Century. He is also an emeritus professor of church history at the University of Chicago, and the author of many books on various phases of that subject. What many readers may not know is that Dr. Garrison lived for years in New Mexico, where he served as a member of the convention which wrote the constitution of that state and as president of the New Mexico state university at Las Cruces. One consequence is that he speaks Spanish, a fact which stood him in good stead when The Christian Century sent him to Spain in August to report on the status of religious liberty there. The article in this issue will be followed by three more.

Winthrop S. Hudson

is professor of church history and dean of Colgate-Rochester Theological Seminary, Rochester, N. Y. Prof. Hudson's article has peculiar timeliness in view of the approach of Reformation Sunday, Oct. 29.

Ewart E. Turner

with the article in this issue concludes the series on recent church developments in Germany which he wrote as a special correspondent of The Christian Century during the past summer. Dr. Turner, once pastor of the American Church in Berlin, is now minister of a Methodist church in a suburb of Utica, N. Y., and president of the ministerial association in that city.

Frederick E. Reissig

executive secretary of the Washington, D. C., federation of churches, and a minister of the United Lutheran Church, is the new staff correspondent for The Christian Century in the national capital.

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The Christian Century

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Coming Events

Oct. 8-15. United Council of Church Women Ecumenical Register Week.
Oct. 10-13. International Disciples Convention, Oklahoma City.
Oct. 12-15. Universalist Churches' Conference on the Function of a Free Church, Universalist National Memorial Church, Washington, D. C.
Oct. 12-19. National Christian Teaching Mission (Federal Council of Churches, International Council of Religious Education), Detroit.
Oct. 15. Laymen's Sunday.
Oct. 15. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 16-24. United Nations Week.
Oct. 17-18. International Council of Religious Education Regional Audiovisual Education Institute, Nashville.
Oct. 17-19. Congregational Christian Missions Council Midwest Regional Meeting, St. Louis.
Oct. 18-19. Andover-Newton Theological School 125th Anniversary Celebration and Convocation, Newton Centre, Mass.; Kenneth S. Latourette, John A. Mackay, Reinhold Niebuhr, Luther W. Smith, Mrs. Anna C. Swain, Harold W. Tribble, lecturers.
Oct. 18-20. American Leprosy Missions National Convention, Calvary Baptist Church, Washington, D. C.
Oct. 19-20. I.C.R.E. Regional Audiovisual Education Institute, Atlanta.
Oct. 19-21. Conference on Religion in Education in Preparatory Schools, Atlantic City.
Oct. 19-25. Friends Five Years Meeting Sessions, Richmond, Ind.
Oct. 19-26. National Christian Teaching Missions, Fullerton Calif.; Lafayette, Ind.; Waterloo, Iowa; St. Paul, Minn.; Eaton, Ohio; Reading, Pa.
Oct. 22. World Order Day.
Oct. 22. Chicago Sunday Evening Club; Raymond I. Lindquist, speaker.
Oct. 22-27. National Christian Preaching Mission (Federal Council of Churches), Lincoln, Neb.
Oct. 24-25. I.C.R.E. Regional Audiovisual Education Institute, Philadelphia.
Oct. 24-29. National Christian Teaching Mission, Nashville, Tenn.
Oct. 26-27. I.C.R.E. Regional Audiovisual Education Institute, Columbus, Ohio.
Oct. 26-Nov. 2. National Christian Teaching Missions, Omaha, Neb.; Harrisburg, Pa.
Oct. 29. Reformation Sunday; World Temperance Sunday.
Oct. 29. Chicago Sunday Evening Club; Howard Thurman, speaker.
Oct. 28-Nov. 2. National Christian Preaching Mission, Chicago.
Oct. 29-Nov. 5. United Evangelistic Advance Simultaneous Preaching Mission.
Oct. 30-31. Evangelical Lutheran Church Tri-State Pastoral Conference, Milwaukee.
Oct. 30-31. I.C.R.E. Regional Audiovisual Education Institute, Lansing, Mich.
Nov. 2. I.C.R.E. Regional Audiovisual Education Institute, Albany, N. Y.
Nov. 2-9. National Christian Teaching Missions, Sterling, Ill.; Johnstown, Pa.; Minneapolis; Helena, Mont.
Nov. 3. World Community Day (United Council of Church Women sponsorship).
Nov. 3-4. I.C.R.E. Regional Audiovisual Education Institute, Boston.
Nov. 5-7. Friends Philadelphia General Meeting, Philadelphia.
Nov. 6-7. I.C.R.E. Audiovisual Education Institutes, Chicago, Seattle, Toronto.
Nov. 7-9. National Convocation on the Church in Town and Country, Columbia, Mo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

NOTHING done at Amsterdam by the World Council of Churches stirred up as much debate as the acceptance of the report in which both communism and capitalism were condemned for failing to measure up to Christian requirements and a call was sounded for another social order. That Amsterdam report has been used ever since by conservatives to prove that Protestantism today is at heart only a sort of baptized socialism. Now, however, Pope Pius has issued a pronouncement on contemporary social issues in which he takes a position almost identical with that taken at Amsterdam. In a "pontifical exhortation" to the clergy of the Roman Catholic Church, the pope calls on them not to "shirk [their] duty" when "confronted by the iniquity of communism." But at the same time he upbraids those priests who "demonstrate cowardice and uncertainty when confronted by that economic system which is known as capitalism, the grave consequences of which the church has never failed to denounce." In thus reminding his priests that the Roman church condemns both communism and capitalism as social systems, the pope is in a somewhat better position than were the authors of the Amsterdam report, for he can point to "the social doctrine of the church" as outlined in the social encyclicals since *Rerum Novarum* to give a fairly clear idea of what alternative system the papacy has in mind. Amsterdam's alternative was pretty vague. But the important point is that the judgment of Protestantism and Catholicism on existing social systems is identical. Neither communism nor capitalism is to be considered as satisfying the ethical requirements of Christianity.

The Pope Also Warns Against Capitalism

Postwar Strategy for Korean Missions?

DEVELOPMENTS in Korea give grounds for hoping that the end of the war may not be too distant. Statesmen and economists are already suggesting plans for the postwar rehabilitation of that devastated country. We would like to hear that churchmen charged with responsibility for missions strategy are also at work on postwar plans for a new deal in Christian missions in Korea. Perhaps plans are already in the making. If so, the Christian community has not learned of them. The Christian Century has previously expressed unhappiness over the unfortunate developments in that mission field since World War II (see "Presbyterians Reap Korean Harvest," May 23 issue). Our description of the situation was then called inaccurate by Korean missionaries and board secretaries. But this has now been corroborated by no less an authority than Rowland M. Cross, the executive secretary of the Far Eastern Joint Office of the Foreign Missions Conference of North America. Writing in the August issue of *Advance,* the national journal of the Congregational Christian Churches, Dr. Cross minces no words in describing the situation which has existed in Korea since 1945. "Some of the postwar divisions have been scandalous and a disgrace to the church," he writes. He believes that "nothing less than a united front among Christians" can successfully combat the forces against which Christians are and will continue to be pitted in the peninsular republic. In the same article he suggests several necessary emphases for the future. He does not outline how these are to be accomplished or how the old forces of division are to be overcome. Is the International Missionary Council at work on the problem? Has the Foreign Missions Conference come to grips with the issues involved? Are Methodist and Presbyterian mission boards, which are responsible for most of the missionary activity in Korea, planning to do anything about the situation Dr. Cross terms "scandalous and a disgrace to the church"? Perhaps it is too early for the mission bodies to determine or announce their strategy. But the churches are entitled to hear that the future policies of the boards are being reviewed.

Seeds of a New War Begin to Sprout

ALL West Germany, we are told, is gratified by the decisions reached in the New York meetings of foreign ministers to grant virtually full sovereignty to the Bonn government. West Germany is to be given a peace treaty, or its equivalent. It is to send its own ambassadors abroad and the Allied high commissioners are to make way for ambassadors. The lid is to be taken off Ruhr steel production and the German merchant marine is to be revived. Presently, if the French can be satisfied, some method of rearming West Germany is to be adopted. In this country this prospect of a rearmed Germany is accepted with only minor misgivings and here and there an unheeded protest. How else, demands the Pentagon, can armies be created in western Europe capable of standing off the Russians? Few look beyond this immediate threat. Yet there is good reason to do so, for the very first effect of the New York decisions has been to revive German demands

to regain territory now held by Poland and Russia. In less than a week after it was announced that eventually the United States expects to persuade its allies to approve the formation of a West German fighting force, Jacob Kaiser told a rally in Berlin that Germany must take back not only all the territory which Poland occupied at the close of World War II but Russian-held East Prussia as well. Jacob Kaiser is no irresponsible agitator. He is the minister of all-German affairs in the Bonn cabinet and, more important, he is the head of the dominant Christian Democratic party in Berlin and the north. To be sure, one speech by one cabinet member does not make a crisis. But it should serve as a reminder that the territorial decisions at the close of the war created a *Germania irredenta* of which German politicians can easily make just what Hitler made of the Polish Corridor and French politicians once made of Alsace-Lorraine. It is both meaningful and ominous that at the first indication that a revived German army is in prospect this demand for a restoration of the lost lands in the east should have been raised by Bonn.

Conscience and The Law

ABOUT a dozen Old Order Amish farmers in Pennsylvania have been sent to jail for refusing to allow their children over 14 years of age to attend school. Another two dozen or so are expected to follow them, and the state school authorities say that they intend to keep on arresting and handing out increasingly stiff jail sentences as long as the law—which requires attendance to age 17—is violated. At the same time, reports from the mining town of Val d'Or in Quebec say that 17 Baptists are now serving jail sentences for holding street meetings without a permit. The town authorities say that they will not change the by-law under which the arrests have been made and the jail sentences imposed. The Baptists, who belong to a fundamentalist group not affiliated with the Baptist Federation of Canada, say that they intend to go right on preaching. It is a little hard for most outsiders to grasp the Amish contention that educating children beyond the age of 14 is a defiance of the will of God. And it is not difficult to understand why the *Canadian Baptist* advises the Quebec evangelists to obey the local ordinances and follow what it calls "the way of patience, courtesy and love" in trying to establish their right to preach on street corners. Both the Pennsylvania Amish and the Quebec Baptists are working to change the laws which they have defied. And both, we believe, could use wiser methods than they are now employing. But if they persist in sticking to their present course, it must be acknowledged that they are following a pattern which has a long and honored history. By making their protest against existing laws in this way, they believe, they will get those laws changed more quickly and surely than by any other method. Until they are changed, these recalcitrants insist that they must follow their consciences and take the consequences. "When the powers of the world and of God don't agree, you must listen to your conscience," an Amish bishop is reported to have said as he headed for jail. Once the jails in Lancaster county become filled with men who talk like that *and take the consequences,* the people of Pennsylvania may conclude that their school laws can be made a bit less rigid without undermining the strength of the community.

World Council Arranges Seminarian Exchange

UNDER the pressure and guidance of the World Council of Churches, the growth of the ecumenical movement is taking many forms. Perhaps none holds more promise for the future than the exchange of students in theological seminaries between this country and Europe. This project has now passed through its experimental period. With the opening of the present academic year it has come into its own. An announcement from Geneva says that 121 seminarians are this year pursuing their theological education outside their native countries. These have been selected from 15 European nations, from Syria and from the United States. Fifteen American, British, French, Swedish and Swiss students are in German seminaries and universities, studying on scholarships offered by the German churches. Nineteen are in England, 6 in France, 8 in Scotland, 7 in Sweden, 27 in Switzerland and 1 each in Greece and the Netherlands. From Europe, 36 theological students have come to the United States and 2 to Canada. This exchange has been arranged by the interchurch aid department of the World Council, and it reflects a conception of "interchurch aid" at Geneva of the highest promise to the world church. It takes very little imagination to see how important an ecumencial enterprise of this sort may turn out to be in another decade. We can think of no other which will as quickly and surely increase the understanding and sense of fellowship between the European and American branches of the Christian community. Our only regret is that the Geneva announcement says nothing about a similar exchange with Asia. Perhaps the unsettled state of that part of the world is responsible. But we do not believe that an insuperable obstacle.

Chinese Church On Its Own

THE DAILY PRESS is making much of the broadcast from Peking recently heard in Hongkong which it says announces a Communist crusade against the Christian church in China. As to the importance of the broadcast there can be no argument. But to those who have been following church developments in China since the Communists took over, as these have been reported in this paper and elsewhere, the Peking announcement was old stuff. It was simply another way of spreading the decisions which were reached at the conference held with government authorities last July. A large and representative group of Chinese Christian leaders took part in that conference, and its decisions were mutually acceptable to the churches and the government. The Peking broadcast opened with emphasis on the need for the Christian churches to cut all ties with Western imperialism, claiming that in the past a close relationship had existed and that the imperialist influences of the West can be counted on now to "attempt to make use of Christianity to carry

out provocative agitational activities and develop reactionary power." To purge the churches of these past political connections with the West, and to free their members from any temptation to succumb to blandishments from abroad, there must be a quick end made to receiving money from foreign sources. In addition, the churches must be used to educate the Chinese masses in support of the government's social program, especially its land reform policy. And there was an exhortation to "unify various sects." This last requirement repeated the wartime policy of the Japanese government which, in order to render the various Christian bodies more amenable to government discipline, demanded church unions in China and Korea as well as in Japan. What the Peking broadcast really means is that the Christians of China are now on their own. Their Western brethren can give them little help; indeed, there is danger lest efforts to help may make trouble. But we have known enough Chinese Christians to be sure that their faith and their courage will never waver in the testing days ahead.

Okinawa Brings a Clear Choice

SOME Episcopalians at least were disturbed to learn that the overseas department of their National Council has refused to join other denominations in a united missionary endeavor on Okinawa. (See editorial in the Century for August 16.) In fact, so much concern has been shown that the director of the department, Bishop John B. Bentley, has issued an explanatory memorandum which is printed in the *Living Church* for September 24. "It must be emphasized," says Bishop Bentley, "that the Episcopal Church could not be a party to [the Foreign Missions Conference's] arrangement and program and that the missionaries now under appointment to Okinawa . . . will be under obligation to be loyal to this church." The most interesting commentary on the bishop's defense of the religious imperialism he insists his church must practice in direct opposition to the expressed wish of Okinawan Christians is the article which, accidentally or with malice aforethought, immediately follows this memorandum in the *Living Church*. Bishop Arthur Michael Hollis of the Church of South India, formerly an Anglican bishop, testifies that after only three years church union in that area shows extraordinary power and release of understanding. "We must be together before we can begin to understand," he says. Then he goes on to point out that union is especially desirable in an area where Christians are a tiny minority. "We must realize, and help others to realize, how wrong fundamentally it is that there should be Christians not in communion with other Christians . . . I can tell the difference between a Hindu village and a Christian village in India; but I cannot tell the difference between a village where Christ was brought by the Methodists and one where Christ was brought by Anglicans." Undoubtedly Okinawa will be one of the subjects before the Episcopal House of Bishops when it meets in January. We hope that the bishops will give consideration to Bishop Hollis' testimony as well as to Bishop Bentley's memorandum. The choice before this church is clear. Either the Episcopalians will join with other denominations in working through the foreign division of the new National Council or they will add to the splinter movements already at work on Okinawa.

H. Paul Douglass Plans Retirement

WORD has reached The Christian Century that H. Paul Douglass once again plans to retire. This latest of several attempts to take a well earned rest comes just before his eightieth birthday. It is to be effective when the Committe of Cooperative Field Research becomes the field service agency of the new National Council of Churches. No man has contributed more to the scientific study of the church in America. As director of the Institute of Social and Religious Research, Dr. Douglass became convinced that the success or failure of any church is determined largely by its knowledge of the community it serves. When the depression brought an end to the Rockefeller grant which supported the institute, Paul Douglass continued his work through various *ad hoc* groups before joining the staff of the Federal Council of Churches in 1937. Successively he has served the council as secretary of its commission to study Christian unity, as chairman of its research department and as director of cooperative field research. In this latest capacity, Dr. Douglass developed to a high degree of accuracy what he has called "the reconnaissance study." When churches wanted facts about their community, he would meet with their leaders, plan a study, collect data and in a few months give them a cross-section view of Protestantism in their area. From then on it was up to the community to decide what to do with the study. Dr. Douglass was already somewhere else making another survey. This procedure has not been without its critics, particularly among those who prefer the longer and costlier technique of community self-analysis where local leaders make the study under expert guidance. There may be room for some synthesis of the two methods in the new National Council agency. But the Protestant church will be the poorer if such a synthesis should result in the loss of the quick, cross-sectional view produced by the reconnaissance study. We hope that the new agency will have the benefit of the wise counsel of this genius in religious research for many years to come. And it would be a safe wager that, as in the past, this is no lasting retirement. The still youthful mind and energies of H. Paul Douglass will continue to find work to do.

Buildings of Chosen Christian University Destroyed

REPORTS from Seoul state that the buildings of Chosen Christian University were largely destroyed when the U.N. forces recaptured that capital. A large body of North Korean troops used the solidly constructed college buildings as a fort; U.S. marines were forced to blast them out with gunfire. Chosen Christian University, originally Presbyterian and now interdenominational, is Protestantism's most important venture to mold the mind of Korea. If reports regarding the damage done to its buildings prove correct, rebuilding will immediately become a "must" project for American missionary boards. . . .

Indonesia was voted into the United Nations by acclamation on September 28. It becomes the 60th member state. Now that the Russians seem to be in an amiable mood, why not make another attempt to vote in the applicants that have been veto-blocked—Ireland, Portugal, Jordan, Austria, Italy, Ceylon, Nepal, Korea, Finland, Albania, Hungary, Rumania, Bulgaria and Outer Mongolia?

From Victory to Peace

PEACE is near in Korea. No other construction can be placed on the news which is pouring in from that harried country. Rumors of peace offers fill the press. They are denied, as would be expected. But the persistence of the rumors shows that on both sides of the line there is a belief that the military issue has been decided and that the time has come to stop the fighting. General Walton H. Walker, the U.N. field commander in Korea, says that the North Korean army no longer exists as an organized force. General MacArthur has called on the North Koreans to surrender or face annihilation. The South Korean army is more than fifty miles above the 38th parallel. The conciliatory attitude of the Russian delegates at the U.N. has been so marked that it provides, so far, the most surprising development at the current session of the Assembly. Look over the international scene in what direction you will, only one conclusion is possible: Peace is coming in Korea, and it is coming fast.

From a military standpoint, the U.N. campaign to defeat the effort of the North Korean Communists to take the entire peninsula by force has been a brilliant success. It has done at least two things. First, it has proved that an overwhelming majority of the nations can be induced to act collectively and at great sacrifice to withstand aggression. Because of MacArthur's bold strategy, only a few troops and naval forces from countries other than the United States and South Korea have seen action. But the formation of a genuine international force was well under way when the North Koreans cracked; if the campaign had dragged on for months, as it once seemed likely to do, contingents from a score or more of nations would have been serving under the U.N. flag on the Korean front by next spring. It will take months, or more probably years, for the full significance of this fact to register in world affairs. But there can be few who do not already feel that it has significance, and that this is very great.

In the second place, the swift smashing of the North Korean aggression is a sensational revelation of the potential military power of the United States. Instead of getting the jitters over our armed weakness, Americans should look at this Korean campaign as the Kremlin undoubtedly is looking at it. What the Kremlin sees is that, even though caught flat-footed by a well armed, trained and led attack in a region of maximum tactical difficulty, at the end of a 7,000-mile supply line, the United States was able to employ its system of reserves to such effect that, within three months, it could completely rehabilitate the fighting power of the shattered South Koreans and, with their help, could break out of a precarious beachhead to rout a fanatical foe. There have been few more dramatically successful campaigns than General MacArthur and his forces have fought in Korea, as the military textbooks from now on will testify.

This swift reversal of the military situation is of course having an immediate effect on public opinion all over the world. It will be felt especially in Asia. Where, a few weeks ago, Communist prestige was soaring high, and Soviet Russia loomed as the colossus which could make or break Asian governments at its whim, now the picture has totally changed. As the Kremlin and Mao Tze-tung leave the North Korean Communists to their fate, it is the prestige of the United Nations and of the United States which begins to soar. Dr. Ralph J. Bunche has called the victory in Korea "a turning point in modern history," and predicts that the sensational swiftness with which it has been won will deter the Russians—at least for some time to come—from any idea of precipitating a major conflict.

Everything that has happened in Moscow and in the Soviet delegation at the U.N. in recent days bears out the probable correctness of Dr. Bunche's judgment. The Moscow papers have almost ceased to mention Korea. The Moscow radio has broadcast Russia's readiness for a general settlement of all outstanding issues with the West. Mr. Vishinsky has been as mild as a May morning in his speeches at Flushing Meadow. But most important of all were the answers given by Mr. Malik to four questions asked of him by a Maryland delegation. The questions gave every indication of having been planted, which added to their import. Would Russia, Mr. Malik was asked, pledge not to be the first to use the atom bomb? Would it favor general disarmament and outlawing atomic weapons under strict control and inspection by the U.N.? Would it favor free interchange of ideas and information between the American and Russian people? Would it favor a meeting between the top leaders of the two countries to negotiate their differences? To these four questions Mr. Malik replied (1) Yes, (2) Yes, (3) Yes and (4) Yes.

All this—what has happened in Korea plus what seems to be happening inside the Communist hierarchy—has brought a wonderful feeling of relief to the American public. Already there is apparent a tendency to say of the job which MacArthur and his men have accomplished, "That's that," and to turn the national attention in other directions. Indeed, there is so much of this feeling in the air that government leaders are rushing into print with warnings. General Bradley warns that there must be no cutting down on the gigantic armament programs recently announced. Secretary Snyder and Secretary Sawyer warn that there must be no slackening in the drive for higher taxes and stricter economic controls. True enough, say these men, a great, an astonishing victory has been won in Korea. But this does not end the crisis.

We agree. But we believe that victory in Korea brings an even more immediate requirement than that which General Bradley and the cabinet members talk about. Having defeated the Communist thrust, the next test which must be faced is whether we can make a lasting peace in this country which we have rescued. We have proved before that the unparalleled strength of this country could win wars, but we have not shown much wisdom when it came

to making peace. Twice within a generation, trying to press forward along the road from victory to peace, we have lost our way and thrown away our victory. The moment is now very near when we must face again this same test. Can we turn victory into peace—real peace, a lasting peace? If we fail again, we thereby will condemn ourselves and our children to a tragic sense of frustration and despair.

Victory does no more than offer an opportunity to make peace. What does peace require? Justice. In terms of Korea, offering all the common people of that tortured land a life in which they can find satisfaction for the present and opportunity for their children. To be sure, a lasting peace will also require new and better political arrangements in a unified country than were offered after the Japanese expulsion. But such political arrangements, however necessary, will be subordinate to other requirements. We can do this or that with the machinery of government but if, having the power put in our hands by victory, we fail to provide the Korean people with what they will regard as social justice, the situation there will presently fall to pieces again.

With victory in our hands, Korea now becomes a demonstration center in which we show the people of Asia—and to a considerable extent the restless millions of Europe and Africa—whether or not we are in earnest in seeking a just peace and increasing welfare for them. How are we to go about it? We believe that we have a providential opportunity to do so through a revolution in our foreign policy which will make the United Nations the source from which our plans will come and the agency through which our strength will be expended. Already, a good start has been made in that direction, as we pointed out in the editorial, "Firming the Foundation," last week. Now we must move ahead along the lines which, in the days of our extremity, our government has sketched.

The Christian Century has so often discussed a plan for dealing with such problems as will now confront us in Korea through the U.N., that it is not necessary to go over all that ground again at this time. The core of our proposal is that the responsibility for basic policy-making should be placed in the hands of the U.N., and that the U.N. should call on the foreign ministers of the Pacific basin nations which have no permanent seats on the Security Council to form the planning body. By so doing, both the United States and the U.N. would show that they had taken to heart Nehru's sobering words about our habit of attempting to decide for the Orient without taking the Orient's thinking and wishes into account. They would also set at rest forever all the accusations that our action in Korea has been simply a cover for American or Western imperialist ambitions, political or economic.

As the fighting in Korea comes to its end, the smaller nations in the U.N. have the greatest opportunity ever offered to insist that the making of peace and the formulation of a post-"police action" policy in Korea be made a function of the U.N. in which they shall participate. Such a precedent established in the case now immediately on the docket can later be extended to other cases. But this is also an hour of opportunity for the United States. For if we choose this means to make our efforts to turn the Korean victory into lasting peace, then we too will have set a precedent by which, in days to come, we should find it possible to keep our commitments to the maintenance of peace commensurate with our resources. In the long view, that is the most serious problem which confronts us.

Japan's Christian University

NOW THAT FALL has come again the Japan International Christian University Foundation is increasing the tempo of its campaign for funds. The next few months will spell the success or failure of this important adventure in international friendship. The campaign has already dragged on too long. There can be no question that the white heat of interest in Japan has subsided. And consciences that were greatly disturbed by the moral implications of the atomic bombing of Nagasaki and Hiroshima have become somewhat dulled by the passing of time. Our concern now is more often the conditions under which we will bomb the next place, than what we did to the last one.

Yet the need in Japan is more urgent now than when the idea of developing this focal center for the spread of Christianity and the building of democracy was first conceived. The Japanese have come to look upon the university as a token of American good will and interest. The disillusionment which would follow in the wake of an unsuccessful campaign would deal a staggering blow both to Christianity and to the democratic forces at work in Japan. Yet failure is a very real possibility. In fact, failure is almost certain unless the organized forces of cooperative Christianity in America bestir themselves in the next few months to vastly greater activity than the lethargic, half-hearted endeavors in behalf of the campaign to date. It is now or never for this enterprise.

I

If such an institution as Christian church and educational leaders in both Japan and America have envisioned was needed in 1948 when the International Christian University campaign got under way, it is even more needed now. It would be difficult to exaggerate the confused state of the Japanese mind today. This confusion arises largely as a result of conflicting policies followed by the military occupation, usually growing out of the East-West conflict. It has been compounded by the Korean crisis.

The cataclysmic social, economic and political upheavals of the war years created a felt need for change among the Japanese masses. They grasped eagerly any suggestions made by the constant stream of American advisers in every area of life who descended upon them in the months following surrender. Without fully understanding what the words meant, they accepted the new terminology of democracy. In newspapers, in periodicals, on public bulletin boards, they read about "human rights," "woman's suffrage," "land reforms" and "world peace." At home and on street corners, they talked about Japan's new world mission to lead the nations in forsaking war. When their new constitution was formulated, they wrote into it a disavowal of war. From their great friend and ally,

if also erstwhile conqueror, they were learning the ways of democracy and of peace.

Because Japanese had had no experience in democratic government they were not too perplexed by the contradictions between the preachments and the practices of the occupation forces. Indeed, the masses never realized that press censorship, dictated legislation, and a thousand and one other proscriptions were not part and parcel of democracy. If General MacArthur ordered it to be so, it was *ipso facto* the proper and democratic way. So for many months the Japanese took it for granted that the occupation was carrying them straight and swift to the goal of a democratic government and society. Doubts or misgivings rarely rose in Japanese minds, and were never uttered.

The first questions arose in the minds of the Japanese masses when the occupation began its propaganda against and prosecution of the Communists. Unacquainted with Communist practices, many Japanese saw only that those who spoke against the occupation were soon put out of circulation. But what about the allegations for which they got into trouble? Were they true? From force of habit the man in the street pushed all such disloyal questions from his mind, or tried to, and spoke even more reverentially of "the General." And the occupation, pretending to itself that no such doubts existed, failed to come to grips with the fact that faith in occupation policies was disintegrating, as General MacArthur had prophesied it would.

Then came Korea. Japanese faith in America's promised protection of disarmed Japan faded as the news of Communist advances seeped through. Even the fact that the situation in Korea is now well in hand will not suffice to make the Japanese forget the fears of those weeks during which the Communists were sweeping all before them. Nor is there any evidence that the occupying force wants the old pacifist line which it formerly pushed in Japan followed any longer. Instead, there is every indication that by one pretext or another the Americans want an armed Japan. A quietus has been put on peace talk. Japanese police, with no one doubting whence their inspiration, proscribed the annual Hiroshima peace festival lest Communists use it as a sounding board to demand peace in Korea or a chance to add signatures to the Stockholm petition. Gradually but surely, the occupation is abandoning its role of champion of peace and disarmament. Gradually but surely, the idea is getting abroad that Japan must be able to defend herself, or even to help defend others. And not so gradually but just as surely, the Communists are assuming the peace offensive in Japan.

That is where the confusion arises. Two years ago it was patriotic to talk peace. Today even the Hiroshima Peace Center organization wonders if it will not shortly be looked upon as a subversive activity. The occupation forces condemn the Communists. Yet the Communists are still talking peace. If the goal of a warless Japan was right two years ago, how can it be wrong now? Further, the activities and techniques of the reorganized Japanese police, though sponsored by the occupation, are not greatly different from those used by the strong-arm police before the war. Already the Communist scare is producing thought-control activities. Will a reorganized Japanese army differ greatly from its prewar counterpart? Or will it follow the police force in reinstituting the old practices and the old controls? Was all the talk about democracy and peace a pipe dream?

It is now apparent that the occupation is powerless to provide the answer to such questions. This results not only from the fact that it has long outlived its usefulness but also from the very nature of a military occupation. As military occupations go, that in Japan has possibly been the best in the history of the world. But there is no such thing as a good military occupation. Neither democracy nor peace can ever be its end results.

II

The perplexing questions which today confuse the Japanese mind must be answered. The world cannot afford another Weimar republic. For many reasons, above all the financial burden involved, the responsibility for guiding Japan toward democracy and peace falls almost exclusively upon American Christians. To date, we have refused to accept the opportunity—indeed, the necessity—with which we are confronted. With one exception the plans which our missionary leaders have drawn to develop in Japan the kind of soil in which either democracy or peace can find root and grow have been characterized by smallness of scope and vision. Mission leaders have taken up where they left off when the war rolled over them, save for one great plan.

Confronted now with the breakdown of the American military occupation, with Communism's claim that it alone has the formula for peace and democracy in Japan, with Communism's well organized program to get that claim before the Japanese people, and with the inadequacy of present Christian missonary effort, that one plan takes on added significance. It could almost be said that the International Christian University is the one hope left that Japan's future shall not be a repetition of her past. Certainly it can be said that it is the present best hope that the Christian church will have a telling influence on shaping that future. And it will remain so until missionary endeavor in Japan has been reorganized more adequately to fulfill its responsibilities.

The International Christian University is no new idea. Discerning missionaries in Japan have recognized the need for graduate education under Christian auspices for more than a half-century. They have agreed on this because they have seen so much of the work of Christian secondary schools and colleges vitiated in non-Christian graduate schools. That was why Dr. Albertus Peters of the Reformed Church and Dr. D. B. Schneder of the Evangelical and Reformed Church, veteran missionaries in Japan, urged in 1900 the establishment of an independent Christian university as the capstone of the church's educational program in Japan. Periodically since then, farsighted mission leaders have supported the idea.

It took the Second World War to convince American church leadership that the time had come to insure that at least a portion of the future leaders of Japan would have their advanced training under Christian auspices. A group of ministers in Richmond, Virginia—led by Dr. John A. MacLean, a Southern Presbyterian—proposed "a movement to raise funds among Christian people of

America for the restoration of the Japanese cities of Hiroshima and Nagasaki, destroyed by our atomic bombs." The Federal Council and the Foreign Missions Conference gave serious consideration to the suggestion and approved its spirit. They agreed, however, that a wiser and more practicable gesture of amity would be the establishing of the long envisioned university. In the spring of 1948 the Federal Council and F.M.C. united in inviting denominational boards to join in incorporating the Japan Christian University Foundation. Twelve denominations accepted that invitation. It is this foundation that is now campaigning for funds with which to establish the university. Of the $10 million estimated as the amount needed to set up the university on a firm foundation, agencies of the participating denominations contributed something over $1 million as a starter. The rest is being solicited on a community basis throughout the country.

III

The decision to carry the campaign for funds to the communities rather than to utilize denominational machinery represented a vote of confidence in interchurch cooperative agencies. It was the first time in 30 years—since the ill-fated Interchurch World Movement—that these agencies have had an opportunity to demonstrate the strength of cooperative Protestantism. Those years have witnessed great changes both in the administrative efficiency of the agencies and in the popular support of their undertakings. They are now being tested as to whether or not they have developed to the point where they can be entrusted with carrying through a major project of cooperation. In a sense the success or failure of the present campaign is as much a testing of the development of Protestant unity in America over the past three decades as it is a test of American concern for the development of a Christian democracy in Japan.

Reports of progress made to date are not too encouraging. While it is true that a great many communities are hard at work and are producing results, there is evidence that many councils of churches and other cooperative agencies are afraid lest the project have an adverse effect on their own financial campaigns. The sad truth is that all too many of our cooperative agencies have been for so long a time solely concerned with their own local interests that they are finding it difficult to lift their vision. It is easy for a council of churches to lose sight of the larger interests of the Kingdom when for a generation it has not been challenged by responsibility for the success or failure of anything more than a local program.

We believe that any fear that the present campaign for the International Christian University in Japan will result in lessened support for a local agency is groundless. In all probability it will create new interest in the work of the local group as its constituency becomes aware for the first time that its concern transcends the bounds of the local community. And this much is certain. If the councils fail to rally to this cause which has been entrusted to them, such an opportunity will not come their way for another generation. They will be written off as provincial, parochial and timid. The cause of cooperative Protestantism will be dealt a body blow. The faith of Japan in America will be shaken. And a great cause will be lost.

A Growl from the Pew

EDITOR THE CHRISTIAN CENTURY:

SIR: "I've been growled at," said the pastor of St. John's-by-the-Gas-Station, the words coming out from behind a corrugated frown.

I looked him over for tooth marks and did not see any. "Well," I said, "at least you haven't been bitten."

"No," he admitted, "but it was almost a bite, and besides I don't like growls. He wasn't growling at me alone, but at the clergy in general, including me. I met an old friend on the bus and he fastened on to me like a wolf after a scared rabbit.

" 'I went to church yesterday,' the man said, 'and have been groping in the fog ever since. It was a good service; the hymns were good; the Lord's Prayer was good—I have always approved of it. But the sermon was a series of skillful maneuvers in a vacuum. It reminded me of the can of coffee on the shelf at home, on which it says "vacuum packed." That was it, all right. The points were packed in a vacuum. Clouds of general statements up in the stratosphere and not a single raindrop came down to water the earth. What's the matter with you fellows?

" 'While it was going on, I got to thinking,' he said, 'of the hot water heater we had put into our cottage up at the lake this summer. When I got there in August it was all installed, a shining thing, white, covered with something called Permaglass. It was a beauty, but it wasn't running. I wanted to use it, and then to my joy I saw attached to it what I thought was a set of directions. That is where I made my mistake. It wasn't a set of directions, but a set of tributes, beautifully printed in red and blue, telling me that the heater was (1) safe, (2) quick, (3) efficient, (4) tamper-proof, (5) economical, (6) dependable. I said yes, yes, but how does the thing work? What do I do to use it to get some hot water? Not a word on what to do. I would have traded all six eloquent tributes for three clear words of directions.

" 'It was the same way with the sermon. Tributes galore—tributes to the Bible, to the prophets all the way from Amos to Kagawa; endorsements of the Christian faith, as though it were a new miracle drug. Heavens, I will grant all that before the tributes begin! What I would like to know is how religion works. How do I turn it on? What can I do with it?'

"I interrupted the growl long enough to tell him that the king of the wise men, Gaius Glenn Atkins, once said that the minister's forgotten word is 'how.'

"That was a bull's-eye, he admitted, and then kept barking right on. 'Suppose,' he said, 'that instead of a road sign that pointed clearly, Milwaukee to the left and Madison to the right, there was set up a beautiful framed picture of one of Turner's sunsets, or the "Angelus," or, worse still, one of Picasso's nightmares. How could you get anywhere? Can't you give us fewer sunsets and more road directions?'

"I said in rebuttal, 'This is my stop.' It wasn't, but I got off anyway."

And so will I.

Yours,

SIMEON STYLITES.

Religious Liberty in Spain

I. Are There Any Protestants in Spain?

By W. E. Garrison

SINCE my return a few days ago from a visit to Spain, many to whom I have mentioned my special interest in the Spanish Protestants have expressed surprise because they didn't know there were any. The investigation seemed to them as lacking in subject matter as a study of the snakes in Ireland. Some, indeed, have used that well worn cliché. So it seems worth while to begin by facing the question as to whether there really are any Protestants in Spain. Besides, there are so many questions about Spain to which I can give only hesitant and tentative answers that it is a pleasure to start with one to which the answer can be clear, confident and categorical.

The answer is Yes. There are Protestants in Spain, and their quantity and quality are such that they are no negligible minority, though certainly a small minority. It is an old trick of governments that want to wipe out a religious minority to pretend that it no longer exists. Louis XIV did that. He excused his revocation of the Edict of Nantes, which gave protection to the Huguenots, by declaring that there were no longer any Huguenots to be protected by it.

Two Ways of Counting

Similarly, Spanish official reports have asserted that there are no more than 2,000 Protestants in Spain. A statement addressed to General Franco by Spanish Protestant leaders, on February 15, 1950, quotes and refutes this statement, declaring that there are more than that number in Barcelona and its province. The actual number is probably not much below 20,000. That would be about the same fraction of the total population that the Quakers have in the United States.

One reason for the disparity between these two statistical estimates is that they are based on two different methods of determining who is Protestant and who is Catholic. The Protestant method, in Spain as elsewhere, is to regard persons as Protestant or Catholic, respectively, if they have chosen to be so or if, having been reared in one or the other communion, they have not chosen to abandon the faith of their families. The Roman Catholic method, in Spain as in Italy, is to count a person as Catholic forever if he received Catholic baptism in infancy. Catholic baptism "imprints an indelible character" of Catholicism on its recipient. There is nothing that he can do about it and no way in which he can get away from it. He may become a convert and join an Evangelical church. He may become an Evangelical pastor. No matter. He is still counted as a Roman Catholic. This is the view taken by the Roman Catholic Church and expressed in the official interpretations of the fundamental law of the state by its authoritative spokesmen. Every person baptized by a priest is under Roman Catholic jurisdiction forever.

Roman Catholic claims often go farther than that by asserting that *all* baptized persons are Catholic to the extent of being under the jurisdiction of the Roman Catholic Church and therefore ineligible for any liberties which the state may grant to non-Catholics. The argument for this is rather simple. It can be reduced to this syllogism: (a) All persons who receive valid baptism are thereby inducted into the church—which must mean the Roman Catholic Church, since no other exists; (b) baptism by Protestants (as by laymen, women or heretics) is valid, if there is no other impediment, because the validity of baptism does not depend upon the character or qualifications of the administrator; therefore (c) all Protestants are Roman Catholics, since they have all received what the church (with marvelous liberality!) regards as valid baptism.

The Spanish government has not, so far as I know, underwritten this more extreme doctrine. If it had, it would not be able to count even 2,000 Protestants. It couldn't find any. The state stops with accepting the theory that Catholic baptism gives an indelible character. The church also sometimes fails to press the more extreme view, when its propaganda purposes are better served by assuming that the number of Protestants is very small than by claiming that there are none at all. For example, the periodicals *Eclesia* (1949) and *Revista de Espiritualidad* (Jan.-March 1950) adopt the figure of 2,000 as a basis for showing how impossible it would be for the government to support separate schools for the children of such a negligible and scattered minority. (As a matter of fact, the Protestants have never asked the government to do that. They want only liberty to conduct their own schools at their own expense.)

Validity of Marriages Involved

Considered merely as a matter of statistics, it may not seem to make much difference whether one figure or another is adopted, but it makes a lot of difference which method is employed in determining who is legally a Catholic and who is not. For example, it makes a difference when Protestant young people want to get married. If either one of them is legally Catholic, the transaction is under the jurisdiction of the Roman Catholic Church and subject to its requirements and conditions. It is in regard to marriage that this extension of the church's jurisdiction to include all persons who have had Catholic baptism works the most hardship. There is an abundance of documentary evidence that both church and state in Spain operate on this principle. The ministry of justice issued on March 10, 1941, an official bulletin to this effect:

> Municipal judges must not authorize civil marriages other than of persons who do not belong to the Catholic religion and can give documentary proof of non-Catholicity; or, in case such proof is not available, they must give a sworn declaration that they were not baptized in the Catholic Church.

An affidavit from a Protestant pastor that the parties are members of his church is not regarded as "documentary

proof of non-Catholicity." They still might have had Catholic baptism.

This rule gets still clearer exposition in another case. A young lady, whose name and address I have, had petitioned the minister of justice for authorization of a civil ceremony of marriage before the district judge of Jaca. The reply, dated September 17, 1946, said:

> The general director informs you that, in order to contract civil marriage in Spain according to the order of the minister of justice, March 10, 1941, it is necessary that neither of the two parties has been baptized within the Catholic religion. The application of this rule is not hindered by the fact that the baptized person has changed over to another religion or has none at all, since the sacrament of baptism involves an indelible character.

Many similar citations could be made, all affirming the same basic idea—that a person with Catholic baptism cannot, by any act of his own, escape from the jurisdiction of the Catholic Church. I stress the point here not to emphasize the very real hardship which it imposes upon Protestants who contemplate marriage, but to say that not much reliance can be placed on any estimate of the number of Protestants in Spain that is put forth by people who use this kind of criterion for determining who are Catholic.

Protestants in Spain are Spanish

But, it may be asked, are there an appreciable number of Protestant *churches* in Spain? I have before me a printed list of the exact addresses of 231 such churches. Only five of these are described as serving predominantly foreign communities—English (2), German (2) or Swiss (1). Undoubtedly a few others are congregations of foreign Protestants resident in Spain, and some of the Spanish churches have a few foreign members. But the vast and overwhelming majority, both of Protestant churches and of communicants, are as Spanish as bull fights and mantillas.

This purely Spanish character of the "Evangelicals"—this term is preferred to "Protestants," though both are used—is the first thing that strikes the visitor, and it continues to strike him more and more as he gets away from Madrid and out into the provinces. The Evangelicals in Spain are Spanish through and through. They are native born of native parents. They have no feeling of being adherents of an imported or alien religion. They take great pride in tracing the tradition of Spanish Protestantism back to the great Spanish Reformers of the 16th century—a noble company scarcely remembered outside of Spain, about whom I may say something in a later article.

The Pastors Are Loyal Spaniards

The pastors are as Spanish as their people. With very few exceptions they are of Spanish blood and birth. Spain is their country. Their commitment to it is as complete as mine is to the United States. That appeal of the Evangelicals to Franco in February of this year ended with these words: "As Evangelicals we pray God to give your excellency light and blessing in carrying out the mission of high responsibility for which he has appointed your excellency." This is a clear echo of the Pauline declaration that "the powers that be are ordained of God." Much private and confidential conversation with many of these pastors left me with the impression that these words were used with entire sincerity.

It would be absurd to say that Spanish Evangelicals are satisfied with all the policies of the government. Their own appeals to the political authorities testify that they are not, and specify the reasons why they are not. They are courageous and unintimidated, but they are loyal as well as courteous. I think there could be no greater mistake than to suppose that Spanish Protestants constitute any kind of focus of revolt against the present regime even though, on principle as well as for their own interest, they favor a kind of civil and religious liberty which is wholly alien to its program.

No Seedbed of Revolt

Some foreign observers, especially American and British, may be disappointed in this attitude and may think that the Spanish Protestants *ought* to be an active and effective element in an anti-Franco underground. Well, they are not. My business at the moment is not to volunteer any opinions as to what they ought to do or be, but to report as best I can what they actually do and are. After many long and intimate conversations with ministers and with a few laymen, and casual talk with a great many others, my conviction is that Spanish Protestants are keeping themselves pretty clear of political activities of any sort.

Of course one does not expect to go into a country as a total stranger and immediately begin to have conspirators against the government pour their confidences into his ears. But I came very well introduced; it could be known to a certainty that I was not a spy; and it could safely be assumed that, as an American Protestant and a known antifascist, I would be sympathetic with a liberal movement, at least in principle. Surely somebody would have told me something of this kind if there had been anything to tell. But nobody did. In this case the argument from silence seems sufficiently convincing.

Protestants Not in Underground

My conclusion, on this point, is that Spanish Protestants as such are, in general, loyal to the regime within the limits which they themselves have openly expressed in their appeals to the authorities for the rights and liberties which are denied to them. Going somewhat beyond the positive evidence and making a conjectural comparison, I should say that they are loyal to the regime in about the same way that I am loyal to an American federal administration when—as has happened at one time or another in the past 40 years—I have thought that the administration was pursuing some wrong policies, or even that the wrong party was in power, but have had no intention of starting or joining a revolution against it.

To be sure, the Spanish regime is a one-party system, and everyone is supposed to be enthusiastic about the incumbent authorities. But Franco and his associates know perfectly well that not everyone is enthusiastic—else why the soldiers that one sees in little squads in every village one passes through by train or bus? These soldiers are not local police stationed there to catch pickpockets or to frustrate burglars. It seems reasonable to suppose,

though I have no positive evidence, that their purpose is political.

I do not profess to know whether or not there is an underground which seriously threatens Franco. What's more, I doubt whether anybody outside of it knows. But I am quite sure that, if there is, the Spanish Protestants as such are not in it.

As Indigenous as Any

When I said that almost all the ministers and leaders of Spanish Protestantism are Spanish by blood and birth, I was leaving room for a very few eminent exceptions. One minister, pastor of the largest Protestant church in Madrid, is English. He has been in Spain more than 30 years. He is the only pastor I met or heard of who was not born in Spain. Among the Protestant notables are the descendants of a German minister who came to Spain in 1868 and laid some firm foundations for Evangelical work. He had three sons, all born in Spain, who followed in his steps. The oldest of these died soon after serving as a delegate to the 1937 Oxford Conference on Life and Work. The other two, now aged 75 and 72, are still vigorously active. Three members of the third generation are effectively carrying on the family tradition. Though of German origin, none of these five would ever be regarded by Spaniards as other than Spanish unless their German name might give such a suggestion. But everybody knows that names may be misleading. There was President MacMahon of France, and the South American patriot O'Higgins, and one of the most Mexican of my Mexican friends bears the surname of Fitz.

In the matter of language, too, the Spanish Protestants, including the ministers, are thoroughly Spanish. Very few of them speak any language except that of their native Spain. This is what one should expect. The Spanish people in general are not good linguists. A good many educated Spaniards can read English, but very few can speak it. More, of course, know French, but English is almost an unknown tongue. Even in the better hotels in the larger cities, and in the kind of shops that one would expect to cater to foreigners, and at transportation and tourist offices, there is more than an even chance that the visitor will have to use the native idiom if he can or fall back on sign language. Cultural contacts with other countries have been very limited and the flow of English-speaking tourists has been a mere trickle as compared with the flood that sweeps through Italy and central Europe.

Independent but not Isolated

The Spanish government is now trying to attract tourists, but not many have come and the people who would have contact with tourists don't know what to do with those that do come. But it must be said that they have some very good hotels and the food is wonderful—for those who can afford it. Good food is cheap for those who come with dollars or pounds, but out of reach for those who get their incomes in pesetas. Living conditions in Spain are excellent for everybody but the Spanish. As the value of the peseta has dropped, prices have gone up faster than wages. Every Spaniard testifies that the poverty of the common people, especially in the smaller towns and the open country, is terrible. One does not see much of it in the larger cities. Madrid is doing a great deal of building and paving—probably because wages are so low.

I want to emphasize the native and Spanish character of Protestantism in Spain, but not to exaggerate it. There has, of course, been help from Protestants in other countries and there ought to be more. The revival of Spanish Protestantism, about 1868, came largely as the result of missionary effort, for all known native leaders had been exiled. Both before and after that date the British and Foreign Bible Society rendered service. The existence of Presbyterian, Episcopal (Spanish Reformed), Baptist, Methodist and Plymouth Brethren churches, and of a "Spanish Gospel Mission" with headquarters in England, testifies that the contribution from abroad has been not inconsiderable. In spite of the obstructions which are studiously thrown in the way of communication, the Spanish leaders have such fellowship as they can with their brethren in other lands.

Protestantism—or, for that matter, Catholicism—in any country would be weakened and starved if it were cut off from communication with all others. None of these things imply that a communion which has such contacts is thereby marked as dominated by alien ideas and influences. American Catholics, whose church is far more dependent upon communication across national boundaries than any other, ought to be the first to realize that the Evangelicals in Spain are not the less Spanish for their slight contacts with Protestants abroad. Most of them, indeed, have not even adopted the denominational patterns of other countries but consider themselves simply "evangelical Christians." I did not hear much talk about church unity—perhaps because they come so near to having it now.

Next week: "Freedom of Religion—Spanish Style."

The Lost Christ

WHERE have we laid him now,
This Christ we once so sadly
placed within a tomb?
So often we have buried him,
and thought we had him
safely stowed away
where we could come to worship
and anoint!
We have wrapped him in the trappings
of the altar,
and rolled the stone of creed
against his tomb.
We have dug his grave in busyness
and repeatedly interred him
in committee.
But always, when we look to find him
where we laid him,
the voice of faith proclaims,
"He is not here. He is risen.
He goeth before you."
O, where have we laid him now?

FRANKLIN D. ELMER, JR.

Is Protestantism's Nerve Failing?

By Winthrop S. Hudson

TODAY, for the first time since the adoption of the Constitution, the great American tradition of the separation of church and state is being seriously questioned. Disturbed by modern secularism and religious indifference, many thoughtful people are asking if the idea of a religiously neutral state is not a contributing factor to the depressed status of religious life and itself a manifestation of the secular spirit. Quite obviously, the neutral state is the antithesis of the medieval ideal of a coercive church-state society. But to suggest that it is secular is to misunderstand the American principle, which is rooted in a distinctly religious idea.

The American tradition of religious freedom, Ernst Troeltsch has pointed out, is in the first instance a contribution of Baptists and Quakers to American life. In early New England, liberty of conscience was explicitly rejected as implying a godless skepticism. Only in Rhode Island did it obtain, and this colony was hated by its neighbors as a hotbed of anarchy. "Its great organizer, Roger Williams, went over to Baptist beliefs, and thence passed to an undogmatic spiritualism." The Quaker colonies of New Jersey and Pennsylvania, "also of Baptist and spiritualist origin," constituted the second center of liberty of conscience in America. In other places where a limited toleration was to be found, the motivation was political and utilitarian, and in no sense distinctively American.

Out of the English Revolution

Since the Baptists and the Quakers had their origin in the great religious movement of the English Revolution, Troeltsch suggests that we must look to the England of the Civil War and Commonwealth period if we are to understand their point of view. It was in England, during this period, that the Protestant Reformation—with its insistence upon the necessity for an explicit faith, its confidence in the power of God's word, and its profound skepticism of the claims of men and institutions to infallibility—was carried to its logical conclusion. In a certain sense, Troeltsch concludes, the English Revolution was the great hour in which those who had been stepchildren of the Reformation, the sectaries, had their vindication.

With the emergence of the Independent party (which included Congregationalists, Baptists, Quakers and other groups) to a position of dominance, the great attack of the English Revolution was upon the concept of a state church. A state church, the Independents maintained, tended to foster a false reliance upon an institution and a deceptive confidence in the sufficiency of a purely formal relationship to it. Furthermore, such a relationship either subordinated the church to the interests of the state or it created a monopoly of religion in the hands of the divines, who inevitably would be confronted by the all too human temptation to abuse their monopoly, become self-seekers and pervert the gospel. Samuel Richardson spoke the common mind when he contended that a monopoly in religion is as bad as a monopoly in the cloth trade, for to have a monopoly in religion is to have the divine will measured out at the whim and caprice of fallible men who are apt to trim and tailor it to fit their own self-interest. It is only by free trade in religion that truth can be tested and abuses prevented.

Puritan Conception of State Functions

Contradictory as it may seem, the aim of the Puritan revolution was the creation of a Christian society.* With regard to forms of worship and confessions of faith, the state was to be officially neutral. These things were to be left to the free determination of the different independent congregations. The province of the state was to secure Christian morality and a Christian ordering of the common life by strict regulation and the employment of civil power. Thus, while explicity rejecting the idea of a state church, the radical Puritans "firmly intended to make England *more* Christian than she had been or could be under any uniform authoritarianism."

To achieve and preserve the Christian character of society the Puritans relied on the power of a godly public opinion created by the preaching of the Word. Persuasion rather than coercion was the means upon which they depended to attain their end. Quite typical of their point of view was Cromwell's response to a complaint by a group of divines concerning the damage being done by unlicensed preaching. He told them they had the remedy at hand, since they had equal freedom to preach. Nor did the Commonwealth Puritans regard this reliance upon the power of persuasion as a frail reed. For more than a generation the Puritan preachers, if they wished to survive, had had "to find means to stir imaginations, wring the hearts of sinners, win souls to the Lord, in other words make themselves heard and felt." That they were successful in this is amply evidenced by the tributes of their opponents. Thomas Fuller quaintly observed: "What won them most repute was their ministers' painful [painstaking, well prepared] preaching in populous places"; while Selden commented wryly: "The lecturers are friars and they stole the people's hearts away from the clergy and also took away their money."

Cromwell's Legacy

"The Cromwellian Commonwealth, which was avowedly intended to be a Christian state," says Troeltsch, "for a short time realized this idea." Its downfall was due to the fact that the English people had not as yet mastered the techniques of democratic government. Nevertheless, Troeltsch continues, "short as was the time during which this grandiose edifice lasted, its influence on the history of

*This was in marked contrast to the Reformation sects and clearly indicates the Calvinist heritage of the English and American Puritans.

the world was extraordinarily great." As a legacy to the future, it left four great ideas: the separation of church and state, toleration of different church societies alongside one another, the principle of voluntaryism in the formation of these churches, and liberty of opinion in all matters of world view and religion.

It should be pointed out that the enjoyment of this last liberty was made dependent upon the frank and wholehearted acceptance of the first three principles. The Puritans struggled earnestly with the problem whether or not a tolerant society can tolerate active intolerance. They came to the conclusion that it cannot when intolerance presents "a clear and present danger" to the whole structure of a free society. Thus popery and prelacy, whose armies were ever potentially in the field, were proscribed. Except for this, there was general agreement with the observation of Roger Williams that where dissidents "are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come. . . . Surely we find that they delight to be persecuted by civil powers, and where they are so, they are like to gain more adherents."

The Christian society, as conceived by the Puritans of the Commonwealth period, also presupposed a representative form of government. Otherwise the power of a godly public opinion would be impeded. This is the fundamental reason, we must assume, why Cromwell exhibited such a consistent reluctance to assume arbitrary power. This is unquestionably the explanation of Sir Harry Vane's remaining such an unreconstructed republican, and it is the key to the development of the Leveler movement among the sectaries. A simple democracy, of course, would not do, for the majority itself might conceivably become tyrannical. The freedom of the Word had to be preserved, and therefore the "rights of man," in terms of freedom of speech, of assembly and of the press, as well as of freedom from arbitrary arrest, had to be guaranteed.

The Demand for Separation

It was this type of thinking that became dominant in America. By the time of the American Revolution, primarily as a result of the Great Awakening, "free church" ideas penetrated all the major denominations, and practically all of them had come to accept the four great principles which were the legacy of the Puritan revolution in England. Only New England lagged behind, but even there the "Standing Order" was on the defensive within Congregationalism and was soon to surrender and adopt the point of view that had become characteristic of the Congregationalists of old England. It is both interesting and significant that, whereas in most lands separation of church and state has come as the result of a bitter struggle against the church, in the United States the demand for separation, with only a few exceptions, was voiced by the churches themselves. And it is important to remember that it was the religious concern of radical Puritanism for liberty of conscience, rather than any rationalistic, skeptical or utilitarian considerations, which created the demand for separation among the masses of church people.

The major question that remains to be answered is how successful this attempt was to create a Christian society on the basis of persuasion alone, without resort to coercion. The testimony of James Hastings Nichols is illuminating:

> The result of this Puritan pattern in English Canada, Australia, New Zealand, the United States and Britain herself has . . . been to maintain a greater hold for Christian ethics on the common life than is the case in any other major religious tradition. . . . Puritan denominationalism and separation of church and state have resisted moral corrosion conspicuously better than the state-church systems. Contrary to the usual supposition, the dechristianization of modern civilization seems to have prospered in inverse ratio to "schism." . . . After all, why do Maritain's countrymen laugh at us as incorrigible moralists in politics, sexual customs and even business? By means of this pattern the Puritan group of denominations have had a greater positive impact on Western civilization in the last three centuries than any other branch of Christianity.

Equally pertinent is the value judgment implicit in the title, "The Great Century," which Kenneth Scott Latourette gives to the 19th century, for the greatness of the 19th century was derived from the positive accomplishments of the free churches.

The Greatness of the 19th Century

At a time when American Protestantism has lost its nerve, the "greatness" of the 19th century should not be forgotten. It was then that a new surge of vitality and power brought the gospel to the industrial slums of Great Britain, evangelized an entire continent in the New World, stimulated great movements of moral reform on both sides of the Atlantic, and produced a missionary outreach that penetrated more lands and touched more lives than ever before in Christian history. Never before had Christianity been so widely dispersed or claimed the allegiance of so many people. Never before had it set itself so earnestly to deal with the evils of society. Under the impetus provided by the Clapham sect in England, slavery was abolished, wages and hours and conditions of labor began to be regulated, legislation was adopted to improve the lot of the wards of society, and charitable foundations and educational institutions were established.

Similar tendencies were present in the United States—associated primarily with the activity of Charles G. Finney, the Tappen brothers and their spiritual descendants among the radicals of the eighties and nineties. What was called the "nonconformist conscience" spoke in Great Britain with an authority that could make or break a prime minister, while the reformers who dominated the American political scene during the greater part of the last century were, as Alice Tyler has pointed out in *Freedom's Ferment,* "the product of evangelical religion." The spiritual quickening which underlay this revolutionary ferment stemmed, of course, from the Great Awakening and its British counterpart, the Evangelical Revival. And these, in turn, were the product of an acceptance by the churches of the responsibility for recruiting their membership on a voluntary basis.

The secret of the hold of Christian ethics on the common life in America, then, seems to reside in the fact that the churches were compelled to assume responsibility for maintaining and perpetuating themselves. They had constantly to justify their existence, and their preachers had to be relevant and effective. Like the Puritan "lecturers" of 17th century England, the preachers of America

labored under the necessity of making themselves "heard and felt." As a result church life, based upon personal conviction rather than nominal adherence, became strong and vigorous.

Lord Bryce's Testimony

Lord Bryce, in 1888, observed these features of American religious life, and concluded that the American experiment in religious freedom had amply justified itself, not only as a political principle fostering peace and harmony among the citizens, but also as a religious principle producing greater spiritual vitality and power. Churches, he noted, were much stronger in America than in Europe (with the possible exception of Great Britain), benevolent and humanitarian enterprises received far greater support, and the influence of Christianity upon conduct and society was much more widespread. Rivalry between denominations, he observed, stimulated missionary and evangelistic activity, but it was not an "unfriendly" rivalry and did not "provoke bad blood." Indeed, "one notes a kindlier feeling between all denominations, Roman Catholics included," because the state is neutral and all churches are on an equal footing. "So far from suffering from the want of state support, religion seems in the United States to stand all the firmer because, standing alone, she is seen to stand by her own strength."

If the churches today find themselves fighting a rearguard action against the forces of secularism, may it not be because of a failure of the churches to fulfill their responsibility to seek and secure "conviction" as the basis for a godly public opinion? May not the wistful yearning for a formally Christian state, recognizing explicitly the institutional claims of the churches, be an effort to avoid facing the fundamental issue and an endeavor to shift responsibility from the churches, where it belongs, to the state, which has always proved itself incapable of fostering a genuine renewal of spiritual life? It is something of a paradox that European theologians, with a state church tradition behind them, are increasingly giving an affirmative answer to these questions, whereas many American theologians, betraying a failure of nerve, are giving a negative reply.

The Stature of Bishop Dibelius

By Ewart E. Turner

Berlin, September 20.

TWO MEN this summer were honored in Germany and abroad as they attained their seventieth birthdays. They are the two bishops of Berlin, the two most influential leaders of Christian resistance against Communist attacks on the church in Germany—Konrad Cardinal von Preysing and Bishop Otto Dibelius. Each sent the other a telegram of congratulations, a token not only of the warm friendship and cooperation between them personally but also of the bond which has been forged between Catholics and Protestants in East Germany through eighteen consecutive years of struggle against police-state regimes.

Throughout Christendom the name Dibelius today assumes the proportions that the name Niemöller had under the Hitler terror. Only a West Berliner could have the freedom of movement in all parts of Germany that the presidency of the Council of the Evangelical Church requires. Residents in West Berlin can go into the Soviet zone without special permission and can automatically obtain credentials for travel to West Germany. But permits from the Soviet zone to West Germany involve Communist approval and after delays are generally denied.

Among the anniversary books published in honor of Bishop Dibelius' seventieth year is one by a gifted and courageous woman of the Confessional Church, his own secretary, Senta Maria Klatt, who served also as secretary for the resistance church at the trial of Martin Niemöller. Once it was the chamber servant who knew the king best, better than his generals and statesmen. Today, writes Miss Klatt, it is the private secretary. The name Dibelius had been a household word with her, for her father had copies of all Dibelius' books. The first time she saw the man, however, was in a college classroom where he gave lectures on Goethe. "His viewpoint was not that of our literature teacher; it was that of a churchman. But I was deeply impressed by the fact that a churchman, outside his field of specialization, could speak in so scholarly and profound a way."

It is characteristic of Dr. Dibelius that in 1934, surrounded by a fanatical hate, having been thrice arrested and finally deposed from his office as general superintendent, he defied nazi conventions by hiring a "non-Aryan" as secretary. The administrative buildings of the church having been seized and turned over to the nazi puppet, "Reichsbischof" Ludwig Müller, Dibelius worked in the one-room office of the Brandenburg council of the Confessional Church. The other council members were parish pastors. He carried the day-by-day responsibility for menial details which normally would have been handled by dozens of subordinates. Each morning he conducted fifteen minutes of Bible study and prayer for the two or three helpers present. When his only remaining son became fatally ill and lay for weeks in a hospital, not one of the constant stream of callers, each with his own heartbreaking problems and fears, realized the inner burden of the man who kept his office hours as always. And every day during the hottest years of the church struggle Dibelius found time for reading and study.

Every sermon was written out in full. His books, which he dictated to Miss Klatt, though "ready for the printer at the first draft," were painstakingly revised and per-

fected. Believing that every great religious movement is carried on the wings of song, Dibelius wrote hymns himself and found publishers for the hymns of Heinrich Vogel and Otto Reithmüller. He wrote to Rudolf Schroeder that the church militant needed a new hymn for Pentecost—not a hymn *about* the Holy Spirit but a hymn of gratitude for having *received* the Holy Spirit. Thus *"Wir singen dich, Gott, heil'ger Geist"*—"We sing your praise, God, Holy Spirit"—came to be written.

One morning Dibelius was dictating his defense for his approaching trial on charges of treason, which was held in 1937 just before Niemöller's. He was as cool, his secretary reports, as though dictating a business letter. Suddenly members of the Gestapo entered the office and took both bishop and secretary to police headquarters. For several hours they were grilled separately. Repeatedly Dibelius broke away, entered the room where Miss Klatt was being interrogated, and explained that he alone was responsible for the pulpit proclamations, protests and other church actions emanating from his office. As he was finally led to a basement cell, flanked by two Gestapo huskies, his farewell to her was as reassuring and buoyant as his usual adieu at the end of an office day. His constant word of comfort was, "All things work together for good to those that love the Lord."

Opposing the Communists

Without a breathing space, after twelve years of Hitlerism and war, Dibelius and 14 million fellow Protestants in the Soviet zone had to take up the struggle against an even more ruthless enemy of Christianity. Beginning last December, Bishop Dibelius observes, the Kremlin turned a more intensive pressure on Christianity in East Germany. When the West decided to resist the North Korean invasion, that further heightened the tension.

One of the noblest utterances in recent church history is contained in a hitherto unpublished letter which Bishop Dibelius wrote on April 20 to Otto Grotewohl, the Communist prime minister of the Soviet zone, in answer to an attack contained in a letter from Grotewohl dated two days previously. "Nine-tenths of the population in East Germany belongs to the Christian church," he said. "This church has baptized their children after receiving an avowal that they will be trained in the Christian faith. For five years this Christian population has been subjected to propaganda for a materialistic view of the world and its history. One needs only to read the history text by Michulin wherein it is stated that Jesus Christ never lived."

The church, Dibelius continued, cannot prevent groups from organizing to teach materialism, but it cannot be silent when these are promoted with force by a state. People can leave the church or withdraw their children from religious instruction, but no one can resign from the state. Therefore, if the only schools are state schools, and these teach an unchristian ideology, pupils and parents are placed in a morally impossible situation.

For the Christian, Dibelius went on, the highest good rests not with any earthly power but in the commands of God. We are commanded not to lie, yet thousands of children are daily forced to write essays and examination papers denying their deepest spiritual and social convictions; otherwise they cannot hope to graduate and continue their higher education. Thousands of youth and adults are compelled against their will to participate in public political demonstrations. Dialectic materialism may be able to justify such forced duplicity, but for the truth-devoted Christian it is a corruption of the God-given dignity of man. "When a constitution solemnly guarantees that no one shall suffer for freedom of speech, but daily experiences prove just the opposite, it is for the Christian conscience a denial of loyalty and faith."

This courageous letter concludes by stating three actions which the East German government must carry out if a "new atmosphere" is to be created:

1. No further attacks in the schools on Christianity. Withdrawal of provocative books such as the one by Michulin. And, since an orchard is destroyed not by cutting away the blossoms but by cutting away the roots, Christians demand "that the state refrain from all political-ideological propaganda in the schools since this is not a matter for the state but for the free decision of its citizens." The Christian must obey God rather than man.
2. The government must renounce force in securing membership for political organizations, including the state youth organization.
3. The state must uphold its proclaimed constitution and allow freedom of speech, legal recourse upon arrest, and so forth. These are the very things "of which we had to remind the nazis."

In July Prime Minister Grotewohl brought the attack on the church out into the open. The original text of his speech for the third annual convention of the Socialist Unity party had contained a blistering invective against the bishops and official leadership of the Evangelical Church. But the speech as delivered centered all criticism on the character and activity of Bishop Dibelius. In a stupid way, but one typical of the Eisler-brand of boomerang propaganda which is slowly arousing the Kremlin to action, Grotewohl renewed his accusation that Dibelius had blessed at the altar the arms of Hitler's aggressions, that the bishop was a tool of John Foster Dulles, and so on.

In a restrained but scathingly factual reply, Dibelius reminded the prime minister that the few pastors who blessed Hitler's war are now mostly allied with his own Moscow-controlled National Front. He reiterated an offer of 100,000 marks for anyone who could name even one church administrator now in office "who had not been passionately opposed to National Socialism." The statement made at the party convention by Grotewohl he branded as "a massive propaganda lie." As for John Foster Dulles, he had never met him or had any contact with him.

Worse Persecution Expected

Thus this summer's attempt of the Communist government to separate pastors and people from their official church leadership in East Germany failed completely. Votes of confidence have been received from church assemblies throughout the Soviet zone. This, coupled with the total failure of the special "pastors' mass meetings" staged by the National Front and spurned by the clergy (see The Christian Century for September 13), leaves brute force as the most likely method next to be tried to subjugate Christianity in the Soviet zone. After the October 19 "elections" in East Germany there may follow the extreme phase of brutality which Moscow's timetable

set down several years ago for other European satellites and for which Cardinal Mindszenty, Bishop Ordass and the fifteen condemned Bulgarian Protestant pastors are symbols. If this does not happen, Bishop Dibelius believes, it will be because of "world political conditions."

Both Cardinal von Preysing and Bishop Dibelius have declared themselves ready for whatever fate awaits them. Both are in relatively good health, though the cardinal was seriously ill last year and Dibelius had to cancel a service during the first week in September because of faintness. Up to now both have been protected by their fearlessness, their world renown, and the fact that they live in the American sector of Berlin.

"The battle for European freedom is being fought in Korea," Otto Dibelius recently said. "Checking aggression there will be a check on aggression everywhere." If pastors are threatened with the loss of salary unless they sign an oath of allegiance to the Communist state, many will sign. "But the Confessional Church is still here," adds the bishop, "and these pastors and people will remain true."

BOOKS

History for Readers

FROM VERSAILLES TO THE NEW DEAL, A CHRONICLE OF THE HARDING-COOLIDGE-HOOVER ERA. *By Harold U. Faulkner. Yale University Press, $6.00.*

THE ERA OF FRANKLIN D. ROOSEVELT, A CHRONICLE OF THE NEW DEAL AND GLOBAL WAR. *By Denis W. Brogan. Yale, $6.00.*

WAR FOR THE WORLD, A CHRONICLE OF OUR FIGHTING FORCES IN WORLD WAR II. *By Fletcher Pratt. Yale, $6.00.*

THE UNITED STATES IN A CHAOTIC WORLD, A CHRONICLE OF INTERNATIONAL AFFAIRS, 1918-1933. *By Allan Nevins. Yale, $6.00.*

THE NEW DEAL AND WORLD AFFAIRS, A CHRONICLE OF INTERNATIONAL AFFAIRS, 1933-1945. *By Allan Nevins. Yale, $6.00.*

THESE are five of the six new volumes (Numbers 51-56) which are being added to the Yale University Press's notable "Chronicles of America" series. The missing Number 53, *The Struggle for Survival, A Chronicle of our Home Front in World War II,* will come along presently. The editor of the new series is Allan Nevins, who is himself the author of the two volumes that deal with international affairs.

"Chronicle" does not seem exactly the right word to describe this series. It suggests a rather dry and impersonal record of events, a factually accurate account of what happened, with few if any evaluative judgments of either the deeds done or the men who did them. Here we have all the factual accuracy that could be desired, and this is of course what would be expected from the competent and conscientious historians who wrote the books, but the narrative is far from colorless. Even the most reliable historians look at the facts through their own eyes and interpret them from their own points of view. The authors of these books make no great effort to suppress their opinions and estimates. For all but the first of these volumes (and for the latter part of that one), the "man of the era" is of course Roosevelt. Far be it from me to say that the authors are his partisans, but it may be safely said that his partisans will have every reason to be satisfied with the treatment that is accorded to him and his policies. One would, for example, scarcely be led to suspect that there had been criticism of the part that he played either in the beginning of the war or in the conferences and agreements which preceded the end of it.

This does not mean an intentionally colored or slanted history. On the contrary, no historians are more fair-minded and judicious than these. The plan of the total work evidently called for a straightforward narrative of events with a single and consistent line of interpretation in accordance with the authors' conscientious reading of the evidence, with no diversion of the reader's attention to controversial questions other than those which were themselves a part of the stream of history which is being traced.

In the first of these volumes, dealing with the Harding-Coolidge-Hoover era, the center of interest is in the successive waves of prosperity and depression and the social and political problems arising out of them. Dr. Faulkner is thoroughly at home in this field, since his most notable work has been in economic history. His best known books are his *American Economic History,* which has been five times revised and many times reprinted since its first publication 25 years ago, and *The Quest for Social Justice, 1898-1914.*

Brogan does a masterly job of condensation in telling the story of the Roosevelt era in 363 not very large pages. The rise and progress of the New Deal and the four presidential election campaigns furnish most of the materials. Treatment of the administration's war tasks is limited to a single chapter, since other volumes in the series were to deal with World War II.

Fletcher Pratt's *War for the World* is a rather strictly military history of the operations of the American forces. This will be very useful to readers who want a compact account of our part in the war, with enough details to give the narrative solid substance but not so many as to leave a confused impression of the whole. The word "for" in the title may be unfortunately ambiguous. "For" means "on behalf of," but it can also mean "in order to get." There can be no doubt as to which meaning is intended here —to save the world, not to dominate it, though Russia would probably give it the latter interpretation.

The last two volumes, by Allan Nevins, are concerned with American participation in international affairs: the first, during the years (1918-33) when diplomacy was oriented toward dealing with the consequences of World War I and "losing the peace"; the second, through the periods when the diplomatic problems were, successively, to prevent a threatened second war, to help the right side to win while staying out of it, to cooperate with our allies when we were in it, and to reach agreements with some of them (especially Russia) as to settlements which would become effective after we had won it (i.e., the price of their cooperation). The first of these two volumes covers chiefly the diplomatic efforts of three Republican administrations; the second, those of the Roosevelt administration. They are good, clear-cut, intelligible diplomatic history, written from a standpoint which is approximately that of the Roosevelt administration.

This series is history for readers rather than for students. The compact but fluent style invites reading. The text is unencumbered with notes, which is the laudatory way of saying that it is not supported by documentation. The format and the page charm the eye, and the volumes are light in the hand. But the needs of students also are considered, for the authors are all thorough scholars who are not "popular" writers even though they do know how to write for the people. Each volume has an annotated bibliography and an ample index.

W. E. GARRISON.

Books in Brief

THE MEDIEVAL FOUNDATIONS OF ENGLAND. *By G. O. Sayles. University of Pennsylvania Press, $5.00.* England's roots are deep, not only in the total mass of Greco-Roman and Judeo-Christian culture which is the common possession of the whole Western world, but in the social and political structures and ideas that developed on her own soil. To change the figure, these institutions and patterns of behavior, whether indigenous or imported, constitute the

"medieval foundations" which are Prof. Sayles' theme. He begins with the coming of the Celts, and then of the Romans. Northmen, Anglo-Saxons and Norman French came in successive waves separated by many centuries. The conversion of England and the part played by the church from the 5th century to the 13th are the subjects of many chapters. The author disclaims any intention to write a detailed history of medieval England and stresses rather the interpretation of the facts. As an illustration of his success, I have nowhere found a sounder or more suggestive statement of the nature and significance of Magna Carta (pp. 394-408). But here, as elsewhere, his interpretation rests firmly on an adequate knowledge of the facts. In his foreword the author says: "The recital of too many facts is apt to clip the wings of imagination and suppress that lively curiosity without which history has no vitality." True enough, and his writing whets that lively curiosity, but he does not substitute imagination for facts. Here is first-class historical scholarship and historical writing.

THE CITY OF GOD, BOOKS I-VII. *By Saint Augustine. Translated by D. B. Zema and Gerald G. Walsh. Fathers of the Church, New York.* It is scarcely necessary to do more than announce the publication of this important item in this excellent series of new translations of the Fathers, and to say that the text is preceded by an 88-page essay, modestly called a foreword, by Étienne Gilson, who is regarded by many as the foremost living authority on medieval philosophy. Since this volume contains only 7 of the 22 books of *The City of God,* it is to be presumed that two more volumes will be required to complete it.

BACKWOODS UTOPIAS, THE SECTARIAN AND OWENITE PHASES OF COMMUNITARIAN SOCIALISM IN AMERICA, 1663-1829. *By Arthur Eugene Bestor. University of Pennsylvania Press, $3.50.* Among the byways and backwaters of modern history, none is more interesting than the series of social experiments that the author aptly calls "backwoods utopias." The men who devised and promoted these experiments were not themselves backwoodsmen. Perhaps that is one reason they failed. Most of them were persons of urban, and some of them of urbane, culture. But the enthusiast for social experimentation in the form of an independent ideal community seldom has the resources with which to acquire the necessary acreage anywhere except on the frontier where land is cheap. For that reason, although theorists had for centuries been writing the plans and specifications of perfect societies, most of the actual experimenting was done in America. This was the most accessible frontier. Plato's "republic" was in his mind. Campanella's ideal community was "a city in the sun." More's was "nowhere." The 17th century broke out with a rash of "imaginary voyages" which always wound up with the discovery of a perfect society, either on the moon or on some island that Western man had never visited before. But when it came to actually trying to create a synthetic Eden, America was almost always the place. Dr. Bestor, a professor of history in the University of Illinois, brings great professional competence to the task of recording and interpreting some of the most significant episodes in nearly two centuries of utopian experiment, tracing the main lines of what he calls the "communitarian tradition," and establishing a well organized bibliography of the whole subject. Robert Owen is treated as the outstanding figure. Owen and "Owenism" get far more space and a more detailed study than any other aspect of the theme. I would hesitate to argue the point with one who is so obviously an expert in the field, but I think a pretty good case could be made for the proposition that Owen's importance in the total picture is exaggerated. Certainly his colony did not last long, and while it did last it was so heavily financed from his private fortune that it never got on its feet or became a going concern. (There have been other socialistic experiments which have drawn on capitalistic resources to keep themselves going.) Most of the utopian communities that lasted any length of time had a strongly religious motivation and control, while Owenism was militantly anti-religious. On the whole, Owen does not seem quite as typical or as central as Dr. Bestor makes him. But read the book. It is more than a history of fanatical projects that failed. It is an analysis of a strain of social thought which outlasted the ephemeral communities that were its first embodiment and which powerfully affects the social thinking of our own day. W.E.G.

CORRESPONDENCE

A New Flag Issue

SIR: What are we going to do, as churches, about the flag of the United Nations?

I mentioned to one of my people that we should have it on one side of the chancel, the flag of our country on the other, and the cross high up in the center, over all. My hearer was shocked at the suggestion. I am applying to you to set me straight. What was so shocking in this?

We have taken upon ourselves a new responsibility and set up a new loyalty. We have acquired a new flag. I believe we should give that flag an honored place in the house of God, and many a prayer.

Presbyterian Church, EDGAR FRANK.
Owego, N. Y.

Do Endowments Weaken?

SIR: I know that it has been a favorite thesis of The Christian Century that endowed churches are ineffective. The writer has a conviction that the fault in such cases lies in the leadership and in failure in Christian conviction rather than in the fact of endowment. Since I feel that there are many churches that should be urged to insure their future ministries in their communities by the undergirding of endowment funds, I should greatly appreciate addresses of churches that are effective and whose members are convinced Christians despite the endowment.

300 Fourth Ave., E. M. CONOVER.
New York 10, N. Y.

Salvation for the Bluejays

SIR: In your Aug. 23 issue you reviewed a book which forecasts (as usual) that man will evolve into a still higher race.

As I read the geological record, it has been the rule that the supreme race of any age has not evolved from the immediately preceding supreme race but from a different type which had occupied a quite subordinate position. It is just humanity's self-conceit that makes us imagine that besides being on top now, we are to be the ancestors of those who are to be on top after us.

All forecasts of future evolution must be classed as romance. But if we are going to romance, why not start with the observation that intense radioactivity hurts some species, helps some, and tends to transmute some? Then romantically imagine that our present atom-splitting will fill the world so full of radioactivity that mankind will dwindle to extinction by decreased birth rate, while the bluejays will be stimulated to an accelerated evolution which will make of them such a species as shall have a higher civilization than ours, a profounder science and, if not a higher religion, at least a religion better attended to.

STEVEN T. BYINGTON.
Ballard Vale, Mass.

Center for Protestantism

SIR: Your editorial "A Psychological Center for Protestantism" (June 28) contained some timely suggestions and, as is usually true of your editorials, covered the ground well. But it seems to me you overlooked one point which bears a relation to the location of the headquarters of the National Council of the Churches of Christ.

As you claim, the psychological center for Protestantism in the U.S.A. lies hundreds of miles west of New York city. It is also true that Protestantism is comparatively weak in the metropolis of our nation. But we must not forget that this new coun-

cil is to be a *national* body. There will, no doubt, be various conferences and conventions of a national character whose place of assembly should logically be in the same city as the headquarters of the council. But in what city, may I ask, located within a radius of a few hundred miles of the center of population of our country (save possibly Chicago) can a *national* gathering be held without causing a great deal of embarrassment to the committee on arrangements?

In a great city like New York a church gathering of an interracial character can be held and, by shopping about town carefully, accommodations can be found for all delegates, and the committee can hide behind the pretense that no discrimination had to be considered. But what midwest city, say of the general size and character of our state capitals, could be found where this would not be so evident and pointed that not even a group of Christians could smooth over the true situation?

Perhaps this problem should have high priority on the agenda of the council's first session.

ROY SMITH.

Kwansei Gakuin University,
Hyogo Ken, Japan.

[The situation is not as bad as our correspondent suggests. Several midwestern cities could qualify, and the kind of national mass gathering he apparently has in mind is not now usually held in New York. But the point is important to bear in mind.—THE EDITORS.]

Christmas in September

SIR: For the past few years you have been writing editorials in regard to the commercializing of Christmas and predicting that it would not be long before business would capitalize on Christmas as early as September. Enclosed is an ad indicating that your forebodings were well founded.

Is it possible that the sales promotion will in the future begin in August?

FRANK A. KOSTYU.

West Alexandria, Ohio.

[The ad in question appeared in the *Dayton Daily News* on Sept. 15 announcing the opening of a department store's "Christmas Gift Shop."—THE EDITORS.]

Day of Prayer Useless

SIR: In reply to your editorial "Day of Prayer for Peace" (Sept. 20), I do not believe there is any use in the churches setting aside a day of prayer to whine again to God for help. I believe these successor states to the Roman empire, which we now call democracies, have reached that point that Israel did when God told Jeremiah: "Pray not thou for this people, neither lift up cry or prayer for them, neither make intercession to me: for I will not hear thee" (Jer. 7:16). And again in Proverbs: "Because I have called, and ye refused, I have stretched out my hand, and no man regarded. But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. 1:24-28).

Ever since World War II the church has persistently and constantly supported those who are trying to start another war. You talk of "their devotion to the Prince of Peace." You know as well as I that it is a crime to talk peace now. If the Prince of Peace came back and did the works he did when he was here before, it would not be 24 hours before they would have him in jail. He was crucified because he was what would be called today a communist.

Mt. Hamilton, Ont. W. A. DENNIS.
Canada.

Palestine—Two Views

SIR: The article "We Visited Israel," in your issue of Aug. 16, brings into focus the difficulty of obtaining "impartial reports" on Palestine through Zionist writers, including the nonpolitical Zionists who, like Rabbi G. George Fox, joined the Zionist organization "only because it was doing philanthropic and cultural work in Palestine."

Rabbi Fox delves into the history of Zionism and peers into its future. He goes back to Hitler and his concentration camps. He writes glowingly of the work of the Zionists in Palestine and their success in settling a million Jews in Palestine. But nowhere in his article does he make the slightest reference to the fact that the settlement of a million Jews has resulted in the displacement of a million Arabs. Does he think that the question is not important enough to deserve mention?

Zionists may rejoice over the fact that "a million lives have been saved," but the million Arabs who have been driven out to make room for the newcomers, and who have barely existed on a U.N. pittance of less than $2 a month per person, cannot share this rejoicing.

The author is rightly concerned about the possibility of the renewal of hostilities in Palestine, and to forestall such a possibility he suggests that the three great Western democracies, or a U.N. commission, watch the sale of arms to both Arabs and Jews. In 1948 both the United States and the U.N. imposed an embargo against the shipment of arms to the Near East. This embargo was fairly effective against the Arabs, but not against the Jews, who contrived to obtain arms from this country, and also from behind the iron curtain, illegally and in violation of the U.N. decision. Will such an embargo today be treated with more respect?

In any event, the peace proposed is an enforced peace, to be broken at the first opportunity. In order to have real or lasting peace in Palestine, as anywhere else, the causes of war must be removed. There are two principal causes for war in Palestine today. The first is Israel's immigration policy, the second is the Arab refugees.

The population of Israel has doubled in the two short years of its existence, and Jewish immigrants are still pouring into the little country "at the rate of 12,000 to 20,000 a month." At this rate, Israel will soon be compelled to try to push its frontiers deeper into Arab territory to obtain "living space" for its vastly increased population. This ever growing menace to the peace of the Near East must be removed.

Likewise, the Arabs' primary reason for a "second round"—the refugee problem—must be removed. We shall hope in vain for lasting peace while this problem remains unsettled, and any further delay in settling it is bound to strengthen the hand of Russia in the strategic Middle East. Can Israel look for peace and prosperity while one-half of its inhabitants are huddled just outside its borders, shelterless and hungry, and casting longing and resentful eyes upon their homes, fields and orchards, which are now in Jewish hands?

FRANK C. SAKRAN.

Washington, D. C.

SIR: Mary J. Campbell's distress over the plight of the Arab refugees (Sept. 13) is amply justified by the facts. Her assignment of responsibility for their plight, however, is not at all justified by the facts.

It is axiomatic that the aggressor in a war must bear the prime responsibility for the sufferings of its victims. In this case, Arab armies from outside Palestine invaded the land and thus precipitated the war. Primary responsibility for the plight of Arab refugees therefore lies at the door of the Arab feudal leaders who embarked on the venture.

Let us now consider what secondary responsibility, if any, lies at the door of the Israeli government. Miss Campbell contends that the Arabs fled in fear of Jewish terroristic attacks, although she does concede: "It is true that not all of them had a loaded rifle pointed at them." American reporters who covered the conflict interpreted the situation quite differently. Marie Syrkin, in the *Nation*, declares: "Everyone who witnessed the puzzling phenomenon of the Arab exodus knows that they were not driven out by the Jews but fled in mass panic deliberately stimulated by their leaders." Miss Campbell apparently is unaware of the frequent appeals publicly made by the Israeli authorities to the Arabs not to leave their homes.

Miss Campbell is also understandably distressed over the destruction or damaging of "at least 36 churches in Jerusalem." Although she avoids any explicit statement, she implies that the Jews were responsible for this destruction. On the other hand, a committee of prominent church and lay leaders—including G. Bromley Oxnam, Donald B. Cloward, Reinhold Niebuhr and Norman B. Nash—made this categorical statement in November 1949: "Not a

single church or mosque has been demolished as a result of Israeli action anywhere in Palestine; not a single cleric or nun has been killed or injured by Israeli forces." At the same time, they listed 10 instances of Arab use of religious institutions as military bases, and 14 instances of Arab artillery shelling religious institutions with resultant casualties.

It is impossible to tell from Miss Campbell's article whether or not she was in Palestine during the invasion and exodus. Even more puzzling is her statement that "in some places which I know personally several hundred were slaughtered." Was Miss Campbell a witness to the "slaughter," or is her knowledge confined to the places and not the events?

RALPH LICHTENSTEIN.
Washington, D. C.

Back into Service

SIR: I am being reordered to duty in the chaplaincy and would like to have my Christian Century mailed to me at the following address . . . This gives me an opportunity to express my deep appreciation for all The Christian Century has done for me in the many years I have taken it. There has never been an issue of The Christian Century which didn't have enough "pay dirt" to make it really worth reading. I hope you will have the courage to continue exactly as you have in the past, to publish your convictions as you see them. We need more of that kind of journalism in America.

Minneapolis, Minn. S. A. MECKEL.

The Full Rehoboth Story

SIR: Seldom in Christendom does one read of a more remarkable incident than that reported in the letter of Clarence Jordan in The Christian Century of Sept. 6. It stated that he and others had been excluded from Rehoboth Baptist Church of Americus, Ga., because they treated Negroes on the Koinonia cooperative farm as they believed Christ would approve, and not according to southern white traditions.

So remarkable was the incident that I wrote for the story in detail. I have the record of the entire proceeding. I have known Clarence Jordan for years as a gentleman and scholar, and in demand over much of the country as an able Bible teacher and platform speaker in churches, colleges and at Bible conferences. He established the Koinonia farm to be most of all a cell to demonstrate Christian race relations. Against a world background of racial and international bitterness and war, he believed such a demonstration would contribute a trifle toward world peace and brotherhood. But the Rehoboth church would not tolerate such a demonstration.

The steps taken by the church were these: (1) The deacons asked their members in the Koinonia community to withdraw their membership; (2) the church decreed that no Koinonian might hold office in the church; (3) after abortive efforts at reconciliation, the church excluded the Koinonia members primarily for causing friction on the race issue; (4) when some of the excluded members attended services to show their good will, the pastor and deacons asked them to cease going to the services on the ground that some in the church resented their presence, and it might even endanger the unwelcome persons physically; (5) at a Sunday service on Aug. 27 a motion was made to ask the Koinonians to stay away. While it was pending their leader was allowed to read a prepared statement declaring their good will and their consent to stay away. This precluded the painful step of having the church officially ask them not to attend its services.

The incident is tragic on two counts. First, the church excluded members for treating Negroes as almost certainly Christ himself would have treated them—as persons and not as inferiors.

Second, it is tragic because this act of racial intolerance will have repercussions round the world. It is extraordinary. A democratic church excluded members for no worse offense than treating members of an "inferior" race as they deeply believed Christ approved! And then denied them the privilege of going to the church to worship God! An act so extraordinary cannot be concealed. It will be capital for Communists and colored agitators round the world. "One white American church not only closed its doors to colored people; it actually excluded white members who treated them as brothers, and forbade them to enter its sanctuary to worship!"

It is tragic, but who does not sympathize with this church? The greater tragedy is that race antipathy persists in some and compels a church on occasion to do so scandalous a thing, or else to be rent asunder. Doubtless this unhappy church has members who are enlightened and Christian, and were grieved. They deserve a tear of sympathy. Meanwhile a task of Christian education is indicated.

S. L. MORGAN, SR.
Wake Forest, N. C.

Niemöller on Dictators

SIR: It was my privilege during the summer to hear Martin Niemöller speak at Chautauqua, N. Y. One thing that impressed me as important was his explanation of the difference between the Soviet and other modern forms of dictatorship. He insisted that there is a significant distinction because of which the Soviet is far more dangerous than any and all others, evil and menacing as they are. It is the distinction between an ideology and an idolatry.

In the first, no one man or set of men are essential when once it has come to dominance. Stalin may die, as may also each and all who are now closely associated with him, but the system will continue unweakened. But the "leader" is essential to each of the others. There is no system, only his arbitrary will. Hence Hitler's death ended nazism. There was no need for re-education, for there had been no education or miseducation. Only the rise of another man-god could re-establish the same or similar conditions and dangers. A like thing happened when Italy's fascist dictator was killed. And the death or overthrow of Franco will bring a like end in Spain.

JOHN C. PRYOR.
Congregational Church,
Weeping Water, Neb.

No Summer Slump

SIR: Eleven years ago I became convinced that Protestants would go to church early if they had a chance. We started church at 8 a.m. for the summer. Because of the demand it now runs nine months of the year. In addition we have service at 10:30 a.m. throughout the year. By reaching out to the community and to those who are summer visitors we have been able to carry on a church program that keeps the church going full speed the year round.

This year we began a drive-in church service at a drive-in theater not too far from town. This service we held at 9 a.m. In an area where we are not the large denomination we have been able throughout this summer to have congregations of between 600 and 700 a Sunday. Each year there has been a definite increase in the number of people who have responded to this program that does not stop for summer.

The only catch is, the minister finds it almost impossible to get a vacation.

EDWIN C. JOHNSON.
Congregational Church,
Alexandria, Minn.

Missionary Wishful Thinking?

SIR: John Coventry Smith's article, "The Church Prospect in Korea" (Sept. 20), was as surprising as it was interesting. So many times have we read of American failings and Russian successes in capturing the loyalty and enthusiasm of the Asiatic and the Korean people that this article runs counter to what one would expect.

Mr. Smith writes in a manner that would lead one to give full credence to what he says. But his article needs further confirmation and amplification. Was it written by chance with the missionary's bias toward the nation from which he came? Was it true, but only part of and the rosier part of the truth? And if it is a significantly accurate picture of the situation in Korea, does not that picture require elaboration of its implications as compared with the view that has more generally prevailed?

GRISCOM MORGAN.
Community Service, Inc.,
Yellow Springs, Ohio.

The Stones Cry Out

SIR: No Simeon Stylites this week! Ouch!

Richmond, Va. M. S. RACKETT.

NEWS of the CHRISTIAN WORLD

Holds Encyclical Postpones Unity

Archbishop of Canterbury in Comment on 'Humani Generis' Also Scores Catholic Bars to Freedom

LONDON, Sept. 21.—On the eve of his departure for an official visit to Australia, the Archbishop of Canterbury followed up his statement on the coming promulgation by Pope Pius XII of the dogma of the Assumption of the Virgin Mary with a comment on the recently issued papal encyclical *Humani Generis*. He said: "It contains statements and arguments so far removed from the conception of Christian truth held outside the Roman church that their publication and enforcement cannot but increase the isolation of that communion and must make any approach to understanding more difficult. Even so, we might hope that we might be able to stand together with them in the defense of freedom when they are suffering so much in that cause. But it is unfortunately the fact that here too the Roman church takes its own line and does not stand as an ally towards other Christian bodies in the cause of freedom. For there are parts of the world in which the Roman authorities permit without protest and even encourage the use of political compulsions in their own favor against Christian bodies not of their obedience, and sometimes with the design of ending their existence."

Anglican Bishops Retire From China Scene

There are now no bishops of British birth in the Chinese province of the Anglican Church (Chung Hua Sheng Kung Hui), except Bishop R. O. Hall, who is in Hongkong, outside the area controlled by the new regime. Bishops Scott, Wellington and Bevan have made way for Chinese successors. At the time the resignations were announced, a pastoral letter sent to the 80,000 members of the Chinese Anglican Church was made public here. It stresses the Chinese character of the church, its progress toward self-government and self-support, and declares that the church is unable to compromise with "imperialism, feudalism or bureaucratic capitalism, but joins issue with them as being fundamentally in opposition to the faith of the church." The statement foreshadows a campaign for spiritual holiness in the church, calls for prayers at noon each day, and asks churchmen to share in "productive labor and the service of society."

Bishop of Chichester Addresses Trades Union Congress

Following the example of political parties, the Trades Union Congress opened its recent annual meeting with a religious service. In his sermon the Bishop of Chichester warned that democracy can be saved only by a sense of the "sacred," a power above the state representing another world. "Where acts are pronounced to be right or wrong according to the will of the state, all evils are possible," he said. "And, on the contrary, the brotherhood of man is an utterly impossible ideal unless we are bound together by belief in a transcendent God. In the early days of the trades union movement some of the greatest pioneers in social reform were active members of different Christian churches. It was their Christian faith which carried them over mountains of difficulties. There are many in the trades union movement today who are convinced Christian believers; but all too many in all ranks of the movement are out of touch with that faith."

New College Will Link Religion And the Common Life

Moor Park College, the latest foundation to be created in Britain for adult Christian education, will keep in mind the relationship of religion and the common life. Situated in a fine old house near Farnham in Surrey, the college will aim at high level instruction on the Christian understanding of life. The practical nature of its courses is indicated by such titles as "Christianity and Communism—a Study of Basic Principles," "The Film: Friend of the Church or Foe?" and "The Christian Cell in the Life of the Church." Some of the courses will be linked with radio. Moor Park is the second of the new foundations for adult Christian education. The first, linked particularly with the universities, is St. Katharine's, at Windsor.

And So Forth

The Roman Catholic Church in England and Wales is celebrating the centenary of the restoration in 1850 of its hierarchy in these islands. It had been proscribed since 1585.

Leslie Weatherhead of City Temple, London, has been awarded the Ph.D. degree by the University of London for his thesis on psychology and religion.

Bruce Greaves, Methodist educational adviser of the Gold Coast, has been named Africa secretary of the Conference of Missionary Societies. He succeeds H. M. Grace.

The death of Gen. Jan Smuts has deepened the gloom in this country about the future of race relations in South Africa. It appears here that his death can only mean that the Malan policies of segregation will be carried through without a strong challenge from anyone. While he lived, there was a possibility that a saner policy might prevail. Gen. Smuts had been an active, and at times a triumphant, foe of the British people in the field of war, but he became a friend, and an exponent of the British way of life and of the Commonwealth idea. CECIL NORTHCOTT.

Baptist Churches in Illinois Town Hold Interracial Services

In observance of Christian Education Week, the First Baptist (white) and Corinthian Baptist (Negro) churches of Mount Vernon, Ill., participated in interracial worship services. On Sept. 27 the First Baptist congregation attended services at Corinthian, with Andrew Caraker, pastor of the white church, preaching the sermon; the next Sunday, the Corinthian congregation worshiped with that at First Church, with W. M. Fuqua, the Negro pastor, in the pulpit.

Kagawa Praises Rural Federation

Attends Meeting in Asheville of 'Lord's Acre' Sponsors—Southern Baptists Launch Building Projects

NASHVILLE, Sept. 27.—Toyohiko Kagawa was a guest at the Lord's Acre meeting held recently in Asheville, N. C., by the Farmers Federation. He had words of high praise for this cooperative movement, which is celebrating its 30th anniversary. The thriving federation, which now has hundreds of farmer members, grew out of the efforts of James G. K. McClure, a young minister who came to the mountain area around Nashville seeking recovery from tuberculosis. He became convinced that the rural churches of the area could never prosper so long as their members had such low incomes that they suffered in health and general well-being. He organized the Farmers Federation as a cooperative to improve their lot. During the years it has developed collective centers for buying and selling on a cooperative basis. It has also promoted new enterprises, encouraged soil conservation, established community councils and built a number of cooperative freezing and storage plants.

'Lord's Acre' Plan Has Spread Widely

The "Lord's Acre" plan developed by the federation has spread to rural churches far beyond the area it serves in North Carolina. Under this plan, rural church members, particularly children and young people, set aside a certain portion of the family acreage and give the produce which comes from it for support of their local parish. The plan has not only done much to rehabilitate rural churches, but through practical enterprise has served to deepen interest of members in the well-being of such churches everywhere.

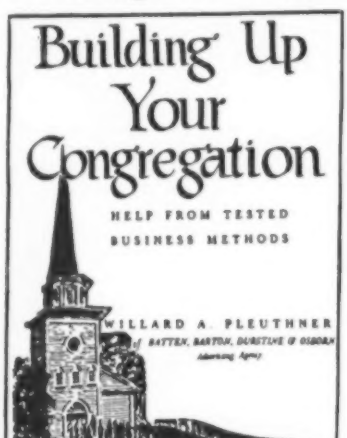
Urge Catholics to Increase Missions to Negroes

Urgent pleas that Roman Catholics increase their missions to Negroes are being sounded by leaders in the church. An archbishop said recently: "Nothing could be more hostile to this divine religion than any dividing factor which would wall up men into exclusive temporal groups, racial, religious or otherwise, tearing limb from limb the body of Christ." Although no social pressure denies Negroes the privilege of attending mass in Catholic churches in the south, few take advantage of the opportunity. They are not usually welcomed at meetings of the Knights of Columbus and other Catholic organizations.

Southern Baptists Announce New Enterprises

In their churchwide emphasis on alcohol education during the coming year, Southern Baptists will make use of plays, pageants, films and books and pamphlets which will be made available through church libraries. The Southern Baptist Convention reports that throughout its territory

Practical, Proved Plans Every Churchman Can Put Right To Work



The September Selection of Pulpit Book Club

Just published, this is the only idea plan-book of its kind in the religious field. Gives dozens of tested plans for getting more people to attend more church services regularly. Gives detailed steps for raising building funds and increasing pledges. Other how-to-do-it chapters on: youth attendance, better hymn singing, attracting the non-church goer, publicity, church bulletins, radio, television. Complete with two sets of easy-to-carry-out plan sheets and file pocket . . . $2.50. Written by a Vice-President of Batten, Barton, Durstine & Osborn Advertising Agency.

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contracts have been let for a $2 million expansion of Sunday school facilities. A nine-story addition is being made to the convention's large plant in Nashville, and work has begun on the $1 million enlargement of its recently acquired hospital in the same city. Among the many new enterprises planned by the convention is an evangelistic mission to Negroes in the Bahamas, to be conducted during December and January. Fifty ministers will take part in the mission. Each will pay his own expenses, so no offerings will be taken in the island churches served.

Three Church Conventions Meet in Nashville

Nashville recently was the scene of three church conventions. The Nazarene churches of west Tennessee met here for their annual conference, and plan to follow it up with a series of revivals conducted with the cooperation of the denomination's 27 churches in Nashville. They expect 15,000 to participate. In the past year, Nazarenes in this district alone have raised more than $1 million for missions, Trevecca College and other enterprises, including ministerial salaries. The Primitive Baptists (often called "Hardshells") met here in annual conference, with 1,000 attending. The annual convention of the Church of God (Sanctified) drew more than 1,000 persons to a large tabernacle here. They heard their bishop explain that the word "Sanctified" had been added to the name of the church to distinguish it from the several other groups calling themselves "Church of God." He preached a rousing sermon on the small sins that plague even the sanctified.

And So Forth

The Paulist fathers recently celebrated the 50th anniversary of "Hundred Oaks," their center at Winchester, in the mountains near Chattanooga. The center's mission is primarily evangelistic.

H. D. Bollinger, who has charge of student work for the Methodist churches, reports from his office here that 10,000 students attended conferences held during the past year under auspices of the Methodist Student Movement. Dr. Bollinger reports that the church anticipates that by 1952 all its needed ministerial replacements will have been taken care of from the ranks of the more than 2,000 students preparing for the Methodist ministry in colleges and theological seminaries in all parts of the country.

Texas Baptists have received a gift of $200,000 for a children's home. Needy children will be received no matter what their faith or denomination.

A notable pastorate will be concluded when Roger T. Nooe retires from the pulpit of the Vine Street Christian (Disciples) Church here, where he has served for a quarter-century. Dr. Nooe has been looked upon as the city's outstanding pulpiteer, and he has been a leader in the ecumenical movement.

In the Nashville column in the Aug. 3 Christian Century, it should have been explained that it was the *Arkansas* Baptist convention which adopted a clause in its constitution declaring that churches which accept alien immersion, practice open communion or affiliate with the Federal Council are "unsound in faith and practice."

ALVA W. TAYLOR.

Study Phases of Faith and Order

Theological Commissions Preparing for Third World Conference in 1952 Meet During Summer Months

GENEVA, SWITZERLAND, Sept. 20.—The three Faith and Order theological commissions met this summer for the last time before the third world conference on Faith and Order, which is scheduled for 1952 in Lund, Sweden. At that time, reports will be made to the churches of the progress of the theological task which was carried over from the Edinburgh conference of 1937 and stimulated at Amsterdam in 1948, when Faith and Order was integrated into the program of the World Council of Churches. The commission on the church met in August at Cambridge, England, under the chairmanship of Newton Flew. It discussed and redrafted its report, which will sum up and draw conclusions for the future from the three volumes on the theology of the church which treat respectively the biblical basis, the historical development and the present position. The commission on ways of worship met at the same time at Thun, Switzerland, under the chairmanship of Prof. Gerardus van der Leeuw. It made many additions and amendments to the report already drafted in order to insure full representation of the variety of convictions on this subject as well as to indicate the progress toward mutual understanding. The commission on intercommunion met this month at Bièvres, near Paris, with Prof. Donald Baillie as chairman. Then followed a meeting of the Faith and Order executive committee. Since it was too late in the season for American members to be present, results of discussions they held early this summer were communicated to the executive meeting.

Plan Increase in Ecumenical Cooperation in Europe

The provisional steering committee of the Ecumenical Commission on European Cooperation met privately this month in Paris to plan its future work. Task of this commission will be to study Christian responsibility with a view to stimulating and advising the churches of Europe in the field of cooperation. Present at the Paris meeting were André Philip, head of French economic delegations to the U.N.; Kenneth Grubb of England; Denis de Rougemont of Switzerland; Prof. Mario Rollier of the Italian Waldensian Church; and Gustav Heinemann, president of the Synod of the Evangelical Church in Germany.

C.C.I.A. Represented at U.N. Parley on Refugees

To implement the instructions given its executive committee at Toronto for more effective action in dealing with the refugee problem around the world, the Commission of the Churches on International Affairs was represented by a consultant at the recent meetings in Geneva of the United Nations Economic and Social Council and its *ad hoc* committee on refugees and stateless persons. The commission submitted to the Economic and Social Council a statement pointing out that the action of the U.N. General

Assembly in setting up a high commissioner's office as successor to the International Refugee Organization seems designed to cope mainly with the needs of stateless refugees. It urged, therefore, that a more integrated procedure be adopted which would make service to such refugees mandatory and that to others permissive. Later, in a report to Pres. Heuss of the West German republic, Elfan Rees, adviser on refugee affairs to the World Council, declared that at the Geneva meeting the existence in Germany of Germans who are refugees had been recognized in U.N. circles for the first time, and that persons of German ethnic origin are no longer excluded from international legislative protection.

Evolve Plan to Resettle Handicapped Refugees

More than 660 handicapped displaced persons and their families will be enabled to settle and earn a normal livelihood in the United States as the result of an agreement concluded by the IRO with Church World Service and the National Lutheran Council. IRO has made special grants of around $193,000 to the two agencies for this purpose. Selection of Protestant D.P.'s to benefit from the plan will be made in Europe by the World Council's refugee service on behalf of Church World Service, and by the Lutheran World Federation's service to refugees. An additional 830 handicapped refugees will be resettled under similar agreements made by IRO with the National Catholic Welfare Conference and the United Service for New Americans (Jewish).

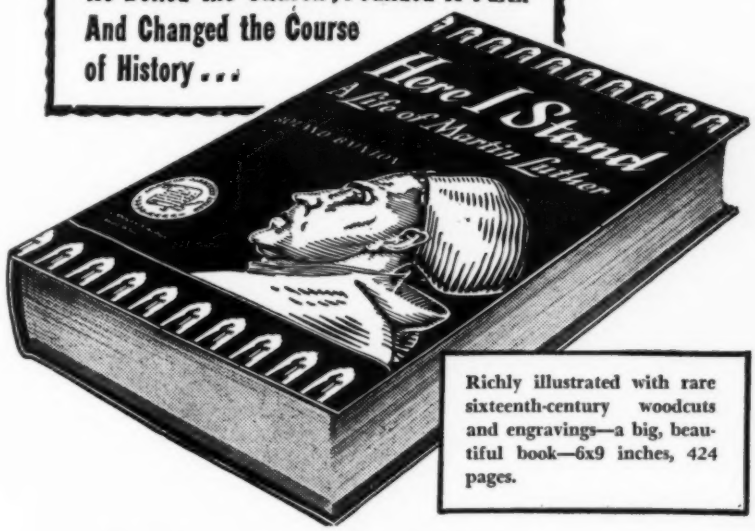
Debate Human Spirit and Social Order

Artists, editors, sociologists and Catholic and Protestant theologians, together with intellectuals whose interests ranged from existentialism to Marxism, have just concluded here the fifth annual week-long series of "international encounters." They came from Austria, Great Britain, Belgium, France, Denmark, Egypt, Italy and Switzerland to debate "the rights of the human spirit and the demands of the social order." Roland de Pury, Swiss Barthian theologian who opened the conference with an address on "The Claims of the Spirit," found support from Dominican Fr. R. P. Maydieu, who like him had been imprisoned by the Gestapo for participating in the French resistance movement. Pastor Henri Babel voiced Swiss liberal Protestantism's antipathy to "theological dogmatism." When Bernard Wall, British Catholic essayist, asked how far liberty of the spirit could be reconciled in the Soviet Union with deportation to forced labor camps, Marxists Georges Mounin of France and Galvano della Volpe of Italy retorted with arguments about the need to combat unemployment and discipline criminal elements. Discussion on the dehumanizing effect in the modern world of mechanized industrial methods, irrespective of the political and social system prevailing, led Francis Jeanson of France to suggest that dilettantism and aestheticism might be as dangerous as dogmatism.

And So Forth

More than 3,000 persons from 46 countries who went to Oberammergau this summer to see the passion play visited the ecumenical center set up in a room which was

He Defied the Church, Founded A Faith And Changed the Course of History...



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My Patmos
The Return of the Exile
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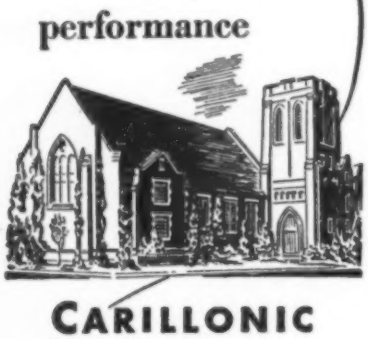

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Five Americans were among the 30 participants in the conference on the significance of sociology for the strategy of the church held early this month at the Ecumenical Institute at Bossey, near Geneva.

St. Luke's Church at Worms is the last of the 48 emergency churches to be erected throughout Germany with funds from other countries. In gratitude for the help they received, the pastor and congregation have decided to devote to relief of friends in the east zone of Germany a third of the sum that had been set aside for a cornerstone laying celebration.

Robert B. Tillman, a minister of the United Church of Canada, has joined the World Council's interchurch aid department here as executive assistant to Robert C. Mackie, director. He will have special responsibility for the department's scholarship program. Mr. Tillman served as assistant general secretary of World Student Relief's Geneva bureau 1945-48.

Heinz Kloppenburg, secretary for German refugee affairs in the World Council's interchurch aid department and service to refugees, has returned to Germany to resume his duties with the Evangelical Lutheran Church Council in Oldenburg, where he was prominent in the Confessing Church struggle. He has been succeeded by Count Paul York von Wartenburg, who has been serving with Hilfswerk in the French zone of Germany.

BERNARD CAUSTON.

Deplore U.S. in Korea

Czech Church Leaders File with U.N. Protests on 'Inhumanity'

The U.N. Security Council has been the recipient of appeals by churches representing more than one view on the Korean conflict. According to Communist newspapers from Czechoslovakia, several churches and other religious groups in that nation have made public statements on the situation in Korea and telegraphed their opinions to the Security Council. The telegrams were dispatched during the recent anti-American campaign organized throughout Czechoslovakia by the Communists.

Leaders of the Czechoslovak Church, which is under the complete control of the Communist regime, signed a declaration containing this statement: "The methods of war used by the Americans in Korea are far more inhuman than were the methods of Hitlerite hangmen with whom we had tragic experiences. This American case proves to us that our way of building a classless society is right."

A declaration by the Synodical Council of the Evangelical Church of Czech Brethren (Presbyterian) includes the following: "We are praying in our gatherings for the people of Korea that they may build their country on the basis of a new and more righteous order, without exploitation, without misery and without want. We appeal to the Security Council to use its authority to stop the fighting in Korea and to recall interventionist troops."

The Council of the Unity of Czech Brethren (a small congregational organization) addressed itself to the Security Council in a statement condemning "imperialistic interference in internal affairs of the Korean people."

Catholic Priests Also 'Deplore'

In the district of Brno, Moravia, the Roman Catholic clergymen issued the following statement: "We . . . are plunged into deep sorrow by the sufferings of the innocent people of Korea brought about by the ruthlessness of American troops which entered Korea without cause and which are destroying by inhuman bombardment the lives of defenseless children and women, the homes of the Korean people and the fruits of their labor. As proponents of the teachings of Jesus Christ, the Prince of Peace, we address ourselves to the U.N. Security Council with an appeal to take immediate measures against bombardment of innocent victims, to take steps for a just solution of the Korean problem and to recall American troops from the territory. We firmly believe that God himself will give ear to our prayers for justice. We believe that our voice, which is also the voice of our people, will be heard and that the people of Korea will be granted an opportunity to rebuild their suffering country."

Korea Presbyterian Missionaries Appeal for Aid from U.S.

Meeting in Taegue while the battle for Korea was raging near by, the executive committee of the Korean Presbyterian mission appealed to the Presbyterian, U.S.A., Board of Foreign Missions to "appoint more missionaries for Korea, begin training immediately in the United States for imminent opportunities which should develop in the near future." The Presbyterian missionaries who remained in Korea after the invasion have been active in refugee relief work and in evacuating Korean Christians from behind the battlelines. A large share of the support, in both funds and personnel, for the work among the 600,000 Christians south of the 38th parallel before the Communist invasion came from Presbyterian, U.S.A., sources.

C. W. S. Consolidates Its Warehouse Operations

In the interest of economy, Church World Service is consolidating its warehouse operations. Contributed supplies should be sent to whichever of the three remaining warehouses is nearest. They are the Church World Service Centers at New Windsor, Md.; at 1200 N. Rock Hill Road, Ladue 17, Mo. (St. Louis); and c/o Pacific Ports Industries, Inc., 100 Brannan St., San Francisco. Packages destined for World Friendship Among Children should still be sent to 214 E. 21st St., New York 10.

Dutch Protestants 'Adopt' Aged Refugees

The Protestant churches of Holland have devised an "adoption" plan whereby permanent homes are being found for 100 aged displaced persons who otherwise would be ineligible for emigration. They will spend the remainder of their lives in the 34 Protestant homes for the aged in the Netherlands. The International Refugee Organization will contribute $500 to each home to help cover expenses, and the Dutch churches will bear the rest of the cost.

Charge Security Retards Science

Cornell University Report Says Loyalty Measures Prevent Progress—Plan Integration of Migrants

SYRACUSE, N. Y., Sept. 27.—A Cornell University report published last week charges that government security and loyalty programs are retarding scientific progress and endangering American leadership in science. The report, written by Prof. Walter Gelhorn of the Columbia University law school and entitled *Security, Loyalty and Science*, is the first of eight to be issued in a Cornell study of the effect on civil liberties of current government practices. According to Prof. Gelhorn, security measures are preventing the free interchange of scientific ideas, hindering scientific teamwork and obstructing the training of young scientists by refusing them access to new discoveries.

Interracial Meeting Considers Improving Migrants' Lot

A significant interracial meeting was held in the Wolcott Presbyterian Church Sunday Sept. 10 when representatives of Negro migrant workers, camp owners, farmers, clergy and village officers held a forum on how to improve life in the migrant camps and in the community at large. Among the leaders were Walter L. Tates, representing the Home Missions Council of North America, Waldo Kihlstrom of Horseheads, chairman of the state council of churches' committee on migrant work, and William Lloyd Imes of the state council staff. Dinner was served to 200 in the local Baptist church, and a worship service was held in the evening. Members of both races served jointly on all committees in planning and carrying through the program.

Deplores Slackening in Efforts for D.P.'s

At the Atlantic-Central regional meeting of the Lutheran Welfare Conference of America, held recently in Holy Trinity Church, Buffalo, C. E. Krumbholz, executive secretary of the National Lutheran Council's welfare division, said that the work of the displaced persons bureau in Washington "has rather tragically broken down." Only 10,000 persons arrived in August, he said, and the figure will probably be lower for September. This in spite of the fact that we ought to be receiving 18,000 a month. He estimated that about 190,000 D.P.'s are now in the United States. The conference passed strong resolutions reminding the churches of their responsibility for the aged and calling for establishment of homes and hospitals.

Seek Relics of Jesuits Murdered by Indians

A Fordham University archaeological expedition has been making exploratory excavations at Auriesville in a search for relics of the first North American martyrs, slain by Mohawk Indians almost 300 years ago. Fr. J. Franklin Ewing, director of research at Fordham, is in charge. The purpose of the work is to determine the most likely sites for later excavations that might yield

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relics of the Jesuit missionaries—Isaac Jogues, René Goupil and John de Lalande, who were canonized in 1930.

Farmers Concede Virtue In Rainmaking

New York state farmers have lost their rugged individualism; many of them are now in favor of state control of the weather. At the annual meeting of the leaders of the southeastern section of the state farm bureau federation, the work of Wallace E. Howell, New York city's rainmaker, came up for debate. Farmers who raise apples say too much dampness causes a fungus which ruins the crop. Farmers who have hay as a main crop also object to the extra rain, while vegetable growers welcome it. Edward S. Foster of Ithaca, general secretary of the New York state branch of the federation, says properly regulated rainmaking would be a help to the farmers and is as logical as regulating the use of radio air waves and aviation pathways.

And So Forth

Horace Wood has resigned as chaplain of Fredonia State Teachers College and joined the staff of the Student Christian Movement. He is succeeded at Fredonia by Robert Davis, former Amherst pastor who has been taking graduate work at the University of Pennsylvania.

"Grandma" Anna Mary Robertson Moses of Eagle Bridge, who became famous for her painting of "primitives" after the age of 70, recently celebrated her 90th birthday. When asked for the secret of her longevity, she replied: "Forgetting about myself and thinking of others."

Bernard W. Anderson, formerly associate professor of biblical literature in the University of North Carolina, has become professor of Old Testament interpretation at Colgate-Rochester Divinity School.

William H. Kirkland, minister of St. Andrew's Methodist Church, New Haven, Conn., has been appointed chaplain of Vassar College and lecturer in the department of religion. WALTER D. CAVERT.

Villagers Perform in Lutheran Film

In the production of "For Good or Evil," stewardship movie to be released this month for the United Lutheran Church by Cathedral Films of Hollywood, 479 of the 480 residents of Arendtsville, Pa., participated. The 480th, born during the filming, was too young to take part. Only seven of the players were professional performers.

Define Stand on Economic Control

Federal Council's Executive Committee Says Christian Attitude in Crisis Should Be One of Compliance

NEW YORK, Sept. 27.—A wide range of proposals and suggestions for dealing in a Christian way with emergency economic problems and international issues was brought forward by the Federal Council of Churches' executive committee at its meeting here Sept. 19. A statement entitled "Christian Principles and Responsibilities Related to the Present Economic Situation" set forth what officials described as the first effort on the part of a church body to apply Christian principles to an inflationary period. Prepared by the council's department of the church and economic life, the statement emphasized that Christians should be willing to accept such economic controls as may be necessary during periods of national emergency. Such acceptance, it points out, would carry out the biblical injunction to "bear one another's burdens." "In view of continuing human selfishness in time of national danger or actual war, justice demands that greed be subjected to special restraints," it continued. The department of the church and economic life disclosed detailed plans for a research project it is undertaking to explore the relation of Christian ethics to economic life.

Address Views on International Affairs to U.N. Delegation

The views of the committee on international problems were presented in the form of a letter sent to each member of the U.S. delegation to the United Nations. It reiterated the council's earlier approval of the U.N. military action in Korea, but added that the U.N. should now "promptly define" the requirements for a durable peace and set up concrete plans for the rehabilitation and relief of Korean war victims. In regard to Jerusalem, it defined as minimum conditions for any political settlement (1) the safeguarding of human rights and fundamental freedoms, especially full religious liberty; (2) the protection of holy places, with free access thereto; and (3) the restoration of all church- and mission-owned properties. Other measures called for in the letter were establishment of international observer commissions in critical world areas, efforts toward the eventual reduction and control of armaments, strengthening of the Covenant of Human Rights, and a broader approach to the refugee problem which would include all countries rather than just those in Europe.

Term Stockholm Appeal 'Spurious'

The committee labeled the Stockholm Appeal a "spurious peace petition, which has already deceived many well meaning people here and abroad." Genuine peace, it pointed out, requires recognition of the fact that not only individuals but nations, states and international society are "subject to the sovereignty of God and to the moral law which comes from God." A resolution sharply criticizing the proposed loan

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to the Spanish government was adopted. The committee urged the Senate to pass legislation permitting the government to pay transportation costs within the U.S. on federal surplus food donated to church and other relief agencies at home and abroad. After being advised that the purposes of the All-American Conference to Combat Communism, headed by Daniel Poling, have been expanded to include the Federal Council's recommendations, the executive committee voted to become a constituent member of the organization. Three persons will be designated to represent the council in the conference. The committee appointed Prof. Reinhold Niebuhr of Union Theological Seminary, New York city, as its representative to UNESCO, succeeding Ernest Johnson, who has served since 1944 and under the rules limiting terms of service to six years is no longer eligible. Mrs. Douglas Horton, a vice-president of the council, urged increasing church cooperation with UNESCO.

Note Trends in Personal Expenditure

According to a report on trends in personal expenditure prepared from U.S. department of commerce statistics by the Golden Rule Foundation, Americans spent $178.8 billion in 1949 compared with $177.4 billion in 1948. For tobacco products and smoking supplies, they spent $119 million more in 1949 than in the previous year, and for alcoholic beverages $220 million less. For recreation they spent $144 million more in 1949 than in 1948. Combined expenditures for private education and research, largely through parochial schools and church-related colleges, and for religious and welfare activities were only 1.87 per cent of all personal expenditures. However, expenditures through religious groups were $78 million more in 1949 than in 1948, and for the first time passed the $1 billion mark. Expenditures for social welfare and foreign relief were $11 million less than in 1948.

And So Forth

The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society have purchased a four-story building at 164 Fifth Ave. The common location will help to integrate the work of the two societies, which for more than a decade have maintained headquarters in different buildings.

Athenagoras T. Kokkinakis last Sunday was consecrated bishop of the titular see of Elaia. The three-hour consecration service at Trinity Greek Orthodox Cathedral was conducted by Archbishop Michael, head of the Greek Orthodox archdiocese of North and South America. Over 1,800 Eastern Orthodox communicants and friends attended the service.

Bishop Michael Hollis, moderator of the United Church of South India, was welcomed to America at a luncheon sponsored by the Foreign Missions Conference, the Federal and World councils of the churches, the United Council of Church Women and the International Missionary Council. Said the bishop: "The Church of South India is the most exciting and thrilling thing. We are definitely one church—the largest non-Roman church in India, with 1,100,000 members and 1,000 ministers, of whom 950 are native Indians."

The New York fellowship of reconciliation held its fall conference at the Church of the Savior, Brooklyn, last week. A. J. Muste of the national F.O.R. addressed delegates on "An Analysis of Our Times," and Nels F. S. Ferré spoke on "The Theology of Pacifism." Dr. Ferré declared that although pacifism may seem very irrelevant to the modern mood, the fact is that it was never more relevant than it is today.

A hundred Lutheran congregations participated in the induction of Edwin K. Knudten as the first president of the newly formed Lutheran synod of New Jersey.

Joseph B. Mohr, pastor of St. Paul's Lutheran Church, Brooklyn, has been named editor of *Lutheran Men*, official publication of the Brotherhood of the United Lutheran Church in America. He succeeds Amos John Traver, professor of practical theology at Hamma Divinity School, Springfield, Ohio, who recently resigned. J. HENRY CARPENTER.

Rabbi, Minister Conduct Marriage Ceremony

In a unique service held recently in Cincinnati, Rabbi Victor Reichert of Rockdale Avenue Temple and G. Barrett Rich, pastor of First United Presbyterian Church, Avondale, united in marriage a young man who attends the temple and a young woman who is a member of Dr. Rich's congregation. Both the Hebrew and the Christian rituals were used.

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"For his research and his marshalling of the historical evidence to establish this accurate meaning of the phrase 'an establishment of religion,' we are all indebted to Professor O'Neill."—*American Bar Association Journal.*

"I have read it with great interest and with hearty approval . . . many thanks for the very great service rendered to the public."—LUTHER A. WEIGLE, Yale Divinity School.

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Religion Part of U.S. Orientation

It Is Included Among Courses Being Given to Introduce German Visitors to 'American Life' Tours

WASHINGTON, D. C., Sept. 25.—Among the orientation courses offered here under the direction of the American Council on Education for the groups of Germans brought to this country by the state department to "see American life in action" is one on religion. Lecturers in this course are Fr. McManus of the National Catholic Welfare Conference, Isaac Franks of the Jewish Community Council, and this correspondent. In the presence of the other two, each gives a half-hour talk on the distinctive features or emphases of his faith in American life. The question period which follows is usually the most interesting part of the course. Each week the state department brings to the U.S. a new group of Germans, together with some Austrians, for a three-month stay. So far, 700 persons in 21 groups, selected from a variety of areas and occupations in the western zones, have made the journey. They come first to Washington for the orientation courses, then go to various parts of the country to study whatever phases of American life will be most helpful to them in carrying on their own work.

Report Rise in Child Delinquency

The Washington federation of churches' social welfare department is seeking ways to add to its staff a group worker to help local churches conduct programs for children in their neighborhoods. The city is certainly not proud of the fact that there is one juvenile arrest for every 20 children of school age. Capt. Rhoda Milliken of the women's bureau feels that the most serious aspect of the upward trend in juvenile delinquency here is the increasing number of six-year-old offenders. Says Joseph Paull of the *Washington Post*: "Washington has an increasing number of six-year-old delinquents spawned in the backwash of war and reared in neglect." He points out that we are beginning to feel the impact of war marriages on the child population. Welfare officials think the peak of the trend in delinquency will not be reached until 1960. Meanwhile, the situation in the adult field is also disturbing. During the past year, 21,062 persons were jailed here, a record high. One encouraging aspect of the crime problem is that there has been a decrease in the number of more serious offenses.

Interracial Swimming Pools Cause No Disturbance

Washington is congratulating itself that this summer not a single disturbance marred the conducting on an interracial basis of the city's six swimming pools. This is in contrast to last year's experience, when the one interracial pool, in Anacostia, had to be closed early in the season because of disturbances which could easily have developed into a major race riot. When the department of the interior decided last spring that the six pools would be interracial, the city and the press were definitely jittery over what might happen. The fact that no trouble developed is attributed to thorough preparation on the part of the park police, life guards and the department of the interior, which gained the cooperation of the superintendent of the District of Columbia police force. Also, a group of citizens took the initiative in preparing the public for the new step. The interior department's report, just issued, reveals a 30 per cent decline in the use of the pools this summer, but this can be accounted for in part by Washington's unusually moderate weather during the past few months.

Washington Pastors Endorse 'Crusade for Freedom'

The Washington federation of churches recently called a meeting of clergymen to meet as guests of the national committee sponsoring the "Crusade for Freedom." After Robert D. Jordan of New York city had interpreted the plan and purpose of the crusade, the clergymen heartily endorsed it and suggested that the committee persuade other nations to conduct a similar project. Leland Stark, rector of the Church of the Epiphany, who presided, pointed out that today we find ourselves in the unfortunate position of having always to ask who is promoting a plan for peace, and what is the motive. No matter how good a plan seems to be, he reminded the clergymen, we cannot afford to support or pray for it until we have investigated it.

Influential Minister Goes To Nashville Pulpit

On Sept. 17 Mount Vernon Place Methodist Church bade farewell to John W. Rustin, its minister for the past 14 years. With a membership of nearly 4,000, this church plays a vital part in the life of the city. Its neighborhood program has earned high commendation by social workers and police. During his pastorate here Dr. Rustin's voice and action had been felt in almost every movement in Washington for better human relations and better living conditions. He goes to Belmont Methodist Church, Nashville, Tenn. His successor, Albert P. Shirkey of Houston, Tex., who formerly served another Washington pulpit, will begin his new work Oct. 1.

And So Forth

Thirty theological students enrolled in the three-month clinical training program conducted in Washington this summer under the direction of institutional chaplains. The large enrollment is attributed to the high standards set for institutional chaplains by the local federation, and to the fact that the Protestant Episcopal theological seminary in near-by Alexandria requires its students to take clinical training courses.

Fourteen churches in Greater Washington were centers for prayer for the General Assembly of the U.N. on its opening day.

A recent survey reveals that some 20 restaurants in Washington now serve both Negroes and whites. Three theaters are now conducted on an interracial basis.

Thirty lay and clerical leaders from the U.S. and Canada are being engaged for nearly 300 preaching and speaking engagements in Greater Washington Oct. 29-Nov. 3, the period which will climax in this area the United Evangelistic Advance program conducted by the Federal Council of Churches' department of evangelism.

FREDERICK E. REISSIG.

Orders U. of Va. To Admit Negro

Federal Court Holds 14th Amendment Grants Right—Decision May Affect Entire South

RICHMOND, VA., Sept. 27.—One of the most significant interracial actions affecting Virginia and the entire southland was the decision handed down Sept. 5 by the U.S. district court at Charlottesville declaring that the University of Virginia law school in that city must admit Gregory Swanson, Negro lawyer of Danville, as a student. Swanson had been denied admission to the school by the board of visitors on the ground that it was bound to uphold the state constitution which decrees segregation in education—until a federal court should order otherwise. The court decision pointed out that the University of Virginia is the only tax-supported institution in the state in which the plaintiff can pursue postgraduate study, and that Swanson possesses all the scholastic and moral qualifications and had been denied admission solely because of his race. It held that under the equal protection clause of the Fourteenth Amendment to the Constitution, Swanson is entitled "to secure a postgraduate course of study in law . . . in a state institution." After the trial the Negro lawyer said that he plans to register for the fall term to work toward his master's and doctor's degrees, with a view to teaching law.

Decision Has Wide Implications

Obviously, the implications of the federal court decision are of wide range. It is probable that other Negroes will enroll for graduate or professional instruction in Virginia's tax-supported institutions. The State College for Negroes at Petersburg is an excellent institution, but it offers no courses in law, medicine or engineering, does not confer the Ph.D. degree and does not have a cadet corps. Hence it may be that Negroes will now enroll at the Medical College of Virginia, the Virginia Polytechnical Institute and Virginia Military Institute, each of which offers courses not available at Petersburg, while the last two also offer military training. Furthermore, it is likely that if Negroes in other southern states pursue the course taken by Swanson, a federal court will be bound to arrive at a decision similar to that given here.

Limit Consideration to Graduate Level

Writing in the *Richmond Times-Dispatch* for Sept. 10, James Latimer recalls that in 1896 the Supreme Court held that segregation in schools is not unconstitutional if a state provides separate but completely equal facilities. In more recent decisions, the high court has held that if facilities are not equal, the state must admit Negro applicants to "white" institutions, and that if only one state-supported graduate school is operated, it must admit Negroes on the same basis as whites. Otherwise, Negroes would be denied rights guaranteed by the Fourteenth Amendment. In the Swanson case, the effort of attorneys for the state was to limit the court's decree to the narrow field of graduate schools. Thus the state will have time to reappraise its educational facilities and to review the entire problem of segregation in education before taking up the matter of segregation on the whole college level.

State Education Committee Urges Stress on Ethical Conduct

At a midsummer meeting of the Virginia advisory committee on schools and colleges in Charlottesville, discussion groups devoted their attention to how schools may set higher standards of ethical conduct.

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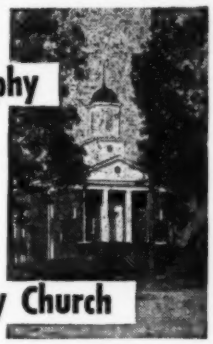

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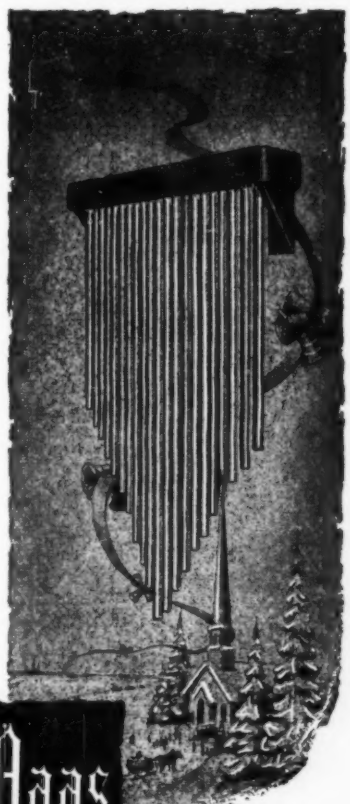

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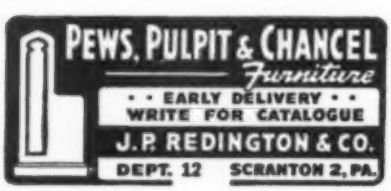

They recommended (1) that a program of moral and religious education be made part of the school curriculum at elementary and secondary levels, that courses in Bible, free from sectarianism, be offered in all colleges, and that students be encouraged to enroll for the courses; (2) that teachers capitalize on opportunities in any course to help students develop constructive attitudes; (3) that conferences between individual students and teachers concerning their plans, hopes and ambitions be utilized to shape standards of conduct; (4) that student government be extended and that all other wholesome youth organizations be fully utilized; (5) that the administration, faculty and student body stand for a pattern of conduct, and work constantly to make that pattern prevail. The committee pointed out that the ideals and conduct of staff members inevitably influence those of students. The recommendations were passed on to the state board of education and to the colleges and schools of the state.

Visitor Says British Youth Show New Interest in Religion

That the younger generation in Great Britain is showing a vital interest in Christianity was affirmed in an interview here by Ernest A. Payne, British clergyman and senior professor at Regent's Park College, Oxford, who is visiting W. L. Lumpkin at Hatcher Memorial Baptist Church. "There is a greater readiness to hear about religion among students in secondary schools and universities than in many years," Mr. Payne declared.

And So Forth

Edgar DeWitt Jones of Detroit dedicated the new Seventh Street Christian Church here Sept. 17. G. Curtis Jones is pastor.

Robert Bell Woodworth of Burlington, W. Va., has been elected moderator of the Presbyterian synod of Virginia.

F. W. Burnham.

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Debate Role of Schools in Asia

Function of Christian Education Is of Concern to Leaders in Colleges, Theological Seminaries

(*Special Correspondence*)

Allahabad, United Provinces, India, Sept. 17.—Serampore University at Serampore, in Bengal, chartered more than 150 years ago by the king of Denmark, is corresponding with the higher theological school at Djakarta, Java, concerning affiliation. Serampore University already accredits 17 theological colleges in India, a relationship which permits those schools' graduates to receive a theological degree. The proposed procedure whereby graduates of Djakarta might be granted B.D. degrees suggests that a similar arrangement might be worked out for those theological schools in Siam, Malaya and Burma which lack degree-granting charters from their respective governments.

Serampore Institutions Deserve Wider Suport

The historic mission institutions founded at Serampore by William Carey are facing a serious financial crisis. While the educational work is liberally supported by English Baptists, with additional aid coming from American Baptists and the London Missionary Society, the service which Serampore renders extends far beyond the contributing bodies and badly strains their resources. The theological college, one of the 17 institutions affiliated with Serampore University, enrolls Presbyterians, Lutherans, Methodists, Congregationalists, Syrian Orthodox and members of the United Church of South India and of the Mar Thoma Church—in addition to Baptists. The staff of the institution is overworked and underpaid. For instance, the Indian who is dean of the theological school also serves as registrar of Serampore University, as librarian for the school's 20,000-volume library, as head of the department of philosophy in the arts and science college and as secretary of the governing body of Serampore College. In addition, he carries a heavy teaching load. Yet his wife must also work, and in another city, to support the family. This situation, it must be admitted, is not unusual among Christian institutions in Asia. Special grants from American Christians would greatly facilitate the services Serampore is rendering to all of India.

Teachers Hear Criticism of University Report

Ewing College here was host on Aug. 11 to 50 Christian members of the Allahabad teachers' association at a meeting to consider the problems confronting the Christian educational institutions of India. Archdeacon T. D. Sully, formerly principal of St. John's College at Agra, presented a critique of the chapter on religion and higher education in India in the University Commission Report. He pointed out that while seeking to exclude dogma, the report assumed the dogma of scientific humanism. Other papers dealt with "the university as a factory," "the decline in discipline," "technical and

cultural education," "the freedom of the college" and "the rural university." The conference recommended that the association publish and circulate a summary of the papers and establish contact with other Asian university groups studying the same question.

Mourn Death of Dean E. H. Baker, New I.S.S. Chairman

Delegates who attended the International Student Service's conference and assembly at Bombay late in August were saddened by news of the death of its newly appointed chairman, Dean E. H. Baker of Massachusetts Institute of Technology, in the T.W.A. plane crash near Cairo. Great hope had been pinned upon Dean Baker's statesmanship to guide the 30-year-old service during its current reorganization through a merger with World Student Relief. During his short stay in India, he had endeared himself to students and staffs of the universities.

New Interest Centers on Role Of Christian Education

Christian educators in India have had their attention focused on the task and opportunity of the Christian college by the seminar on that subject conducted last summer in Toronto, by the growing concern over communism and by recent publications which raise questions as to the proper role of the university. John W. Sadiq, secretary of the National Christian Council of India, who leaves shortly to give the William Paton lectures at Selly Oaks, recently set forth in the council bulletin four objectives for Christian education: (1) the nurture and training of Christian pupils to provide Christian leadership for the church; (2) the educating and influencing of non-Christians toward appreciation and acceptance of Christian ideals; (3) the making of Christian contributions to national education; (4) pioneering in new types of educational training. Coming from missionary service for the most part in the Far East, where Christian educational institutions serve also as evangelistic agencies, this correspondent has been surprised to discover that in India it is impracticable for Christian schools to press for conversions. While Hindu and Muslim parents are willing that their children be exposed to Christian ideals in the mission schools, should any considerable number of students change their communal allegiance, it is certain that the existence of Indian Christian education would be endangered.

And So Forth

H. R. Ferger, secretary of the National Christian Council's committee on audio-visual aids, has released his latest catalogue, which lists 660 titles of films and filmstrips that can be rented by Christian groups. Dr. Ferger has his offices here, but the council also maintains a film library for south India at Ardgyavaram, district of Chittoor.

Julius Gecau, a scholarship student at Ewing College here, reports that with the opening last year of Makerere University at Kampala, Uganda, university opportunities are for the first time open to the people who reside in east Africa between Cairo and Capetown. The school opened with a student body of around 200. While it is a government institution, the students are recruited largely from mission schools, and many of the professors are missionaries or have missionary background. One such member of the faculty is Carey Francis, a direct descendant of William Carey, first British missionary to India.

WINBURN T. THOMAS.

The Church Roll

A displaced person resettled in the U.S. is helping to resettle fellow D.P.'s brought from Europe through the National Lutheran Council. He is Talivaldis Alksnis, 22-year-old Latvian student of theology, who since March has been serving as executive secretary of the North Carolina Lutheran resettlement service. He has set as his goal to find job and housing assurances for 500 additional displaced persons.

Alton M. Motter, executive secretary of the St. Paul, Minn., council of churches, and a former Christian Century correspondent from the Twin Cities, has accepted the post of executive secretary of the Chicago Sunday Evening Club.

Edwin T. Dahlberg, pastor of First Baptis Church, Syracuse, and former president of the American Baptist Convention, has accepted a call to become pastor of Delmar Baptist Church in St. Louis.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Black Rose (Fox) Cecile Aubry, Tyrone Power, Orson Welles. *Melodrama.* Two young Saxons, fleeing 13th century Norman rule they despise and seeking adventure, join caravan bound for Kubla Khan's palace, leave it to share in depredations of Mongol band assigned it as guard, explore the wonders of China and bring back samples to the England for which they discover a new regard. *Magnificently* set and colored, peopled by hordes of elaborately costumed extras, but so *confusing in story,* so woodenly performed, that it arouses but the slightest interest. M,Y

No Way Out (Fox) Linda Darnell, Stephen McNally, Sidney Poitier, Richard Widmark. *Melodrama.* Young Negro intern in county hospital finds his hard-won career threatened when psychopathic Negro-hater convinces himself the doctor killed his brother while treating them both for gunshot wounds received in fight with police, incites his pals in disreputable slum area to race riot. Most outspoken of recent films on race theme, this is *eloquent* in its condemnation of bigotry, is convincingly performed. But its persuasiveness is blunted by overemphasis on brutality, employment as white protagonists of extreme, untypical characters with whom no members of audience will identify themselves. M,Y

Tea For Two (War.) Eve Arden, Doris Day, Billy DeWolfe, Gordon McRae. *Musical* based remotely on stage "No, No, Nanette." Song and dance sequences in story about group of young hopefuls trying to get a musical comedy staged during 1929 stock market crash. A very trivial story, juvenile in conception and dialogue, *made palatable by pleasing tunes,* enthusiastic performances —except that De Wolfe's clowning palls long before he leaves the scene. M,Y

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Jackie Robinson Story, Stars in My Crown, Summer Stock, Three Little Words, The Titan.

For Mature Audience: All the King's Men, Battleground, The Bicycle Thief, The Big Lift, The Broken Arrow, The Fallen Idol, Fame Is the Spur, The Gunfighter, Hamlet, The Hasty Heart, Intruder in the Dust, Lost Boundaries, The Men, Mrs. Mike, Mystery Street, No Sad Songs for Me, The Red Shoes, A Run for Your Money, Samson and Delilah, The Third Man, Three Came Home, Treasure Island, Twelve O'Clock High, The White Tower, The Winslow Boy. 10-11-50

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